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# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle

**Home News.**—According to the agreement reached some days previously, final action on the Four-Power treaty was taken on March 24, and resulted in ratification

**Four-Power Treaty**  
**Ratified** by a vote of sixty-seven to twenty-seven. Before the treaty was voted on, thirty-one amendments and reserva-

tions, all told, were rejected, but the Brandegee reservation, declaring that the United States refuses to consider itself bound by the treaty to any commitment to armed force, or alliance or obligation to join in any defense, was accepted by a vote of ninety to two. The resolution of ratification follows:

Resolved (two-thirds of the Senators present concurring therein), That the Senate advise and consent to the ratification of the Executive N, Sixty-seventh Congress, second session, a treaty between the United States, the British Empire, France and Japan relating to their insular possessions and insular dominions in the Pacific Ocean, concluded at Washington, Dec. 13, 1921, subject to the following reservation and understanding, which is hereby made a part and condition of this resolution of ratification:

The United States understands that under the statement in the preamble or under the terms of this treaty there is no commitment to armed force, no alliance, no obligation to join in any defense.

The text of the treaty, with the reservation included, reads:

### ARTICLE I.

The high contracting parties agree as between themselves to respect their rights in relation to their insular possessions and insular dominions in the regions of the Pacific Ocean.

If there should develop between any of the high contracting parties a controversy arising out of any Pacific question and involving their said rights which is not satisfactorily settled by diplomacy and is likely to affect the harmonious accord now happily subsisting between them, they shall invite the high contracting parties to a joint conference to which the whole subject will be referred for consideration and adjustment.

### ARTICLE II.

If the said rights are threatened by the aggressive action of any other power the high contracting parties shall communicate with one another fully and frankly in order to arrive at an understanding as to the most efficient measures to be taken, jointly and separately, to meet the exigencies of the particular situation.

### ARTICLE III.

This agreement shall remain in force for ten years from the time it shall take effect, and after the expiration of said period it shall continue to be in force subject to the right of any of the high contracting parties to terminate it upon twelve months' notice.

### ARTICLE IV.

This agreement shall be ratified as soon as possible in accordance with the constitutional methods of the high contracting parties and shall take effect on the deposit of ratifications, which shall take place at Washington, and thereupon the agreement between Great Britain and Japan, which was concluded at London on July 13, 1911, shall terminate.

### RESERVATION

The United States understands that under the statement in the preamble or under the terms of this treaty there is no commitment to armed force, no alliance, no obligation to join in any defense.

As was expected, the American Secretary of State has made formal representations to Belgium, France, Great Britain and Japan, concerning the right of the United

**Note on Occupation Costs** States to priority of payment, out of the German reparations, for the actual cost of maintaining the American army

of occupation on the Rhine. An identic note, signed by Mr. Hughes, was delivered to the foreign offices of the above named countries by the respective American Ambassadors on March 21. Mr. Hughes declared that "the United States has believed and still believes that the Allied Governments have no disposition to question the right of the United States to be paid, upon an equal footing with them, the actual cost of its army of occupation." The Government at Washington has repeatedly set forth that it expected full payment of these costs. However, in view

of recent developments, it believes that it is advisable to make representations.

Belgium, France and Italy, Mr. Hughes says, received full payment for the cost of occupation for the period from November 11, 1918 to May 1, 1921. Great Britain received only a portion of the amount due on May 1, 1921. But in accepting this portion, it was expressly declared that it was received subject to the rights of the United States.

In November, 1921, the army costs commission appointed by the Supreme Council, in estimating the cost of occupation gave its report to the Supreme Council and explicitly included the costs incurred by the United States. Nevertheless, it appears that arrangements are in progress for completely ignoring the American costs, although the finance ministers advised the United States that all arrangements were made subject to the rights of the United States.

Mr. Hughes cites the armistice agreement, which obviously included all the nations maintaining an army of occupation, and he goes on to cite articles from the Versailles treaty, which recognize the existing and continuing obligation of that agreement. Furthermore, the separate treaty made by the United States with Germany, expressly reserves all rights and advantages accruing to the United States under the Versailles treaty. The right of the United States, thus manifestly guaranteed, has been emphasized by the repeated and earnest requests of the Allied Governments that the American army of occupation should not be withdrawn.

There cannot, therefore, be any question of the equity of the claim of this country to receive payment for the costs of occupation, on an equal footing with the Allied Governments. However, Mr. Hughes says that he understands that it has been suggested that technical difficulties stand in the way of the recognition of the claim. These technicalities would arise either from the side of Germany or from the side of the Allied Governments, because of the failure of the United States to ratify the Versailles treaty. Germany, however, has fully recognized the claim of the United States in the Berlin treaty. Therefore, the technicality would arise from the determination of the Allied Governments to refuse to discharge an admittedly equitable claim of the United States. Mr. Hughes declares that the "United States finds it impossible to conceive that any such attitude would be taken by the Allied Governments."

The right of the United States, says the note, is in no way impaired by the failure to ratify the Versailles treaty, because the rights of the United States were not conditioned in the said treaty on ratification of the treaty by the United States. Moreover, it is explicitly declared in the said treaty that its provisions were to come into force as soon as three of the principal Allied and Associated Powers ratified it. One of the provisions, Article 251, recognizes the priority of the claim for costs of "any armies" of occupation, on the coming into force of the treaty. In

this expression, the American army is clearly included.

Mr. Hughes concludes, therefore, that the American claim is not only based on equity, but is also free from any technical objection:

The Government of the United States believes that its right to be paid the actual cost of its army of occupation *pari passu* with the cost of the armies of the Allied Powers is not only a clearly equitable right, but is free from any technical objection.

This Government will welcome any suggestion from the Allied Governments for the reasonable adjustment of this matter. Upon receiving assurances of payment, this Government will be only too happy to proceed to the consideration of suitable means by which its just claim may be satisfied. Pending such consideration and adjustment, this Government earnestly hopes that the Allied Governments will be disposed to refrain from giving effect to any arrangements for the distribution of cash payments received from Germany to the exclusion of the claim of the United States.

By an overwhelming majority, 333 to 70, the House passed the Bonus bill on March 23. Party lines disappeared during the final debate, and on the final roll call

#### House Passes

#### Bonus Bill

242 Republicans, 90 Democrats, and 1 Socialist supported it, while 42 Republicans and 28 Democrats voted against it. The bill provides for the eventual distribution of \$4,000,000,000 to war veterans. Provision is made for immediate cash payments to veterans whose adjusted service would not exceed fifty dollars. Other veterans would be given their choice of the following four plans:

(1) Adjusted service certificates, with provisions authorizing loans by banks in the first three years after next October 1 and by the Government thereafter; the certificates to run for 20 years and to have a face value at maturity of the amount of the adjusted service credit at the rate of \$1 a day for domestic service and \$1.25 a day for foreign service, increased by 23 per cent plus interest at the rate of  $4\frac{1}{2}$  per cent compounded annually. (2) Vocational training aid after January 1, 1923, at the rate of \$1.75 a day, the total payments not to exceed, however, 140 per cent of the adjusted service credit. (3) Farm and home aid, under which veterans purchase or improve farms or homes, would be paid after July 1, 1923, a sum equal to their adjusted service credit increased by 25 per cent. (4) Land settlement, under which lands would be reclaimed under the supervision of a special board and farm units established for sale to the veterans at a price fixed by the board less the amount of the adjusted service credit due the purchasers.

**Austria.**—The joint resolution regarding Austria's debt of \$25,000,000 for the purchase of flour from the United States Grain Corporation, and for other purposes,

#### United States

#### Relaxes Claims

is likely to mark a new epoch in the reconstruction of this suffering country. As long ago as March 17, 1921, the Supreme Council of the Allies, after conference with an official Austrian commission, called upon the League of Nations "to meet within the following fortnight, examine the financial situation of Austria, and seek means of remedying it." At this time Great Britain, France, Italy and Japan, to all of which countries as well as to the United States Austria owed money secured by a lien on the Austrian State assets, agreed "to release for a



period of years to be determined later, their liens under the treaty of St. Germain in respect of claims against the Austrian Government for the cost of armies of occupation, for relief credit bonds, and reparations, *provided other interested Governments will agree to similar postponements.*" But the delay of the United States, which was the chief outstanding creditor, was able to check the entire program for Austrian relief drawn up shortly after by an Allied financial committee. The following was the program submitted at the time:

(1) Negotiation of a foreign loan secured by Ter Meulen bonds resting on the following assets of the Austrian Government; customs receipts, revenues from the State tobacco monopoly and from forests and mortgages on all real estate of the country; (2) a reform of the currency to be effected by a strong and independent bank of issue; (3) the balancing of the budget; (4) the flotation of a substantial internal loan which should make it unnecessary to continue the issuance of paper money.

It was generally understood that if the United States acted the other and minor creditor nations would follow its example, yet nothing was done, although the United States had in other instances generously led the way in charitable enterprises. In the meantime the State revenues of the Austrian Government were held back as security for the debt. In our own case the Austrian debt was incurred by a relief amounting in value to \$24,000,000, sent by the United States, but for which the United States Grain Corporation took the notes of the Austrian Government, secured by certain of its revenues. The interest on this note was six per cent. The purpose of the joint resolution, passed at the third reading in the Senate, March 15, was therefore to give the Austrian Government time within which to pay the debt so that it might in the meanwhile "use for the purpose of constructive works and to relieve the starving population of Vienna the revenues which are now held as securities." This was the explanation given by Senator Lodge who introduced the bill. As early as December 15 the Federal Council of the Churches of Christ in America had passed a formal resolution petitioning Congress to take separate action on Austria's debt to the United States, and had sent this petition to 150,000 churches suggesting that their congregations take similar action. The following is the joint resolution that was finally submitted to the Senate:

*Resolved, etc.,* That the Secretary of the Treasury is hereby authorized to extend, for a period not to exceed 25 years, the time of payment of the principal and interest of the debt incurred by Austria for the purchase of flour from the United States Grain Corporation, and to release Austrian assets pledged for the payment of such loan, in whole or in part, as may, in the judgment of the Secretary of the Treasury, be necessary for the accomplishment of the purposes of this resolution: *Provided, however,* That substantially all the other creditor nations, to wit: Czechoslovakia, Denmark, France, Great Britain, Greece, Holland, Italy, Norway, Rumania, Sweden, Switzerland, and Yugoslavia shall take action with regard to their respective claims against Austria similar to that herein set forth. The Secretary of the Treasury shall be authorized to decide when this proviso has been substantially complied with.

It is to be hoped that speedy action will follow to enable Austria to strengthen her finances and restore her currency. But other rearrangements will still be necessary when this first step has been taken.

**Belgium.**—A fact which fills the hearts of Belgian Catholics with the brightest hopes for the future is the earnest desire manifested by the University students of the country for a fuller participation in the social and religious activities of their fellow citizens. In the religious

#### *Federation of Catholic Students*

and social problems of the hour, the young men of our higher centers of learning take the most lively interest. In order to study them more thoroughly, the Catholic students of Liège, Ghent, Brussels, Mons, Namur and Antwerp, have combined with their comrades of the University of Louvain to form the Federation of Catholic Students of Belgium. On February 25 and 26, a picked body from the 5,000 students now affiliated with the Federation, gathered in the University of Louvain to study the spirit of indifferentism, now prevailing in the intellectual classes of Belgium and deeply affecting every social, educational and religious problem. Foreign delegations had accepted the invitation of their Belgian brethren, and French, Italian and Dutch students came to Louvain to study together these vital questions. One student from far off Armenia was also present.

The sessions were opened by the Rector of the University, Mgr. Ladeuze. The distinguished prelate recalled to his hearers the fact that ever since 1426, Louvain had been the leader in the intellectual life of Belgium and that nowhere else but in a Catholic university could intellectual leaders be trained. He added that those who through the force of circumstances were obliged to study in State universities, would derive the greatest profit from intercourse with students of Catholic institutions and from breathing the thoroughly scientific atmosphere of the Catholic university of Louvain. He gave his hearty support to the motive principles and ideas of the students' congress. The congress, he said, had no other purpose in view than to make use of all the resources which religion commands, for the development of individual, social and political life.

One of the sections of the congress made a thorough study of the material and economic side of university life, going into such practical questions as the housing of the student body and scholarships. Even questions of athletics and sports were not neglected. In another section, the causes of present-day indifferentism in religion were analyzed and reviewed in the more striking intellectual symptoms in the scientific, philosophical, literary and political theories of the times. The field of religious action was also surveyed under such headings as faith, piety and Christian perfection. The analysis conclusively proved that the decrease of faith and piety in Belgium are the direct outcome of ignorance in matters of religion.

Another section studied the question of "social indifference." The report submitted was a serious indictment of that exaggerated individualism which forgets its social responsibilities. A fourth section studied the political situation. Its practical conclusion was that Belgian Catholics must follow a political program solidly based on Catholic principles, and fight for such a program whenever those principles are attacked. The final session was attended by some of the most distinguished Catholics of Belgium. In addition to Mgr. Ladeuze, there were present, General Richard, Mr. Segers, Secretary of State, and the former Premier, le Comte Carton de Wiart. The congress gave every sign of enthusiasm and vitality, and of a practical understanding of the needs and problems now facing the Catholic young men of Belgium.

Rome.—According to the *Osservatore Romano*, February 27-28, the most unjust insinuations were lately brought against the Holy See. It will be remembered that

*A "Faked Papal Veto"*

after the resignation of Premier Bonomi, February 2, 1922, there was a long continued deadlock in Parliament before the selection, February 25, of the present Premier, Signor Facta, and the appointment of his Cabinet. The Roman Catholic daily informs its readers that in the last days of the deadlock certain journals, who take their watchwords from the lodges, declared that the prolongation of that deadlock was due to the action of the Vatican. The *Osservatore* declared these journals reasoned thus. The long continued deadlock was due to the veto, or formal opposition, of the Partito Popolare (falsely called the Catholic party) against Signor Giolitti. But that veto was dictated by the Cardinal Secretary of State of his Holiness, Pius XI and approved by the Pontiff; therefore . . . The insulting conclusion is evident.

The *Osservatore* states that it is authorized to deny in the most emphatic and categorical terms the assertion that either Cardinal Gasparri, the Pope's Secretary of State, had dictated such a veto, or that Pius XI had approved of it. It then made another statement with the full approval of the Holy See: "It is the intention and the duty of the Holy See to remain a complete stranger to all questions of internal or external policies in Italy, as well as to every political party, no matter what its tenets or views." Against such a clear and formal denial of any undue interference in questions of Italian policy, the assertions of anti-clerical and radical journals are worthless. Their only purpose was to stir up popular feeling against the Holy Father and to offset as far as possible the popular enthusiasm which his election had caused in Rome and throughout Italy.

One of the leaders in this campaign of petty slander was the anti-clerical, Signor Miranda, who maintained that because Cardinal Gasparri was opposed to some of the financial and banking features of the program of Signor Giolitti, he had instructed the Popular party to hold out

against any combination that might again give Signor Giolitti a chance, through his successor in office, to bring forward the same financial program. The *Osservatore*, however, notes that some of the most loyal followers of Giolitti had opposed the measures, that the measures themselves had been greatly modified, and that long before Cardinal Gasparri was supposed, on no grounds whatever, to have led a secret campaign against Giolitti, the Popular party, on its own initiative and without any external pressure being brought against it, had expressed its disapproval of the ex-Premier's schemes. The *Osservatore* significantly adds that the authors of the slander seem to have misunderstood the "post-bellum" mentality of the Italian people, which according to the implication of the Roman daily, is little inclined to inaugurate another period of religious persecution.

From the pages of the *Osservatore* we also learn of the death in Bologna of the eminent Catholic leader, Count Giovanni Battista Acquaderni. In the death of this Nestor among Catholic workers, says the *Osservatore*, the whole Catholic movement in Italy undergoes a great loss.

*Death of Count Acquaderni*

The name of Acquaderni, the *Osservatore* adds, heads the list of those militant Catholics who accomplished so much for Italy and the Church. In 1867 a Bolognese gentleman, Giovanni B. Casoni, who later on became editor of the *Osservatore*, founded the "Society for the Defense of the Church." This association soon fell before the attacks of the Masonic and anti-religious persecution, which in 1870, robbed the Holy Father of his temporal power and his rightly acquired territory. But Casoni's ideas did not die with the suppression of his little society. Shortly after, two Young Men's Catholic Clubs were founded, one at Bologna, another at Viterbo. Count Mario Fani was the founder of the Viterbo institution, Count Acquaderni of the one at Bologna. At first the two clubs worked independently. But Count Fani after meeting Acquaderni, conceived the idea of uniting the two societies. To Fani therefore and Acquaderni their country owes the foundation, July 19, 1867, of that splendid association, "The Catholic Young Men of Italy." The new association received the blessing and the hearty approval of Pius IX, its superior council was established at Bologna and Acquaderni became its first president. In announcing to the association, which for so many years flourished under Acquaderni's leadership, the death of this distinguished Catholic citizen, Paolo Pericoli, the incumbent president of the society, pays a well deserved tribute to his initiative and zeal, his loyalty to the Holy See, his interest in all that pertained to the social welfare, the moral and religious improvement of his countrymen. Among the many instrumentalities which Acquaderni admirably used for the realization of his ideals, may be mentioned the "Daniel O'Connell League" for the freedom of education. He was one of the first in Italy to preach the need of organization.



## Catholicism in the Morgan Collection

WILLIAM B. M'CORMICK

**W**HEN the trustees of the Metropolitan Museum of Art decided to create a permanent memorial to J. Pierpont Morgan, one of its former presidents and great benefactors, they placed a golden legend over the doorway of the Wing of Decorative Arts that reads: "The Pierpont Morgan Wing." As its original title indicated, this section of the museum was dedicated to the study of those arts and crafts that are concerned with the interior decoration of church and home, with the beautifying of the architectural elements of such structures and of the thousand and one things, ecclesiastical and domestic, that go to complete both.

Although the Pierpont Morgan Wing contains many objects presented to the Museum by others than that prince among benefactors, a chief glory lies in the Morgan gifts to which the central hall is almost entirely devoted. From the "Pieta" of the Della Robbia school on the left of the entrance and the "Nativity" of Antonio Rosellino on the right, the eye is caught up and carried along with an ever-increasing interest and grave delight to the great velvet hanging at the end of the hall embroidered with the Papal key and which bears the name "Alexander VII, P. M." This visual progress, however, never goes forward and upward uninterruptedly. For between entrance and rear wall there are a hundred and one points of beauty to arrest the eye, to enchant it, to carry to the soul the message of the supreme loveliness of the art of the Catholic Church.

This hall contains on its floor or lower walls nothing that is not of the Catholic Church and Catholic art. And, with a few exceptions, every object in the collection is of the Gothic period although they come from the fifteenth and sixteenth centuries, when Gothic art was in its decline. But it is very plain from these sculptures and carvings and embroideries that the flood tide of the Renaissance had not yet quite swept away the older and tenderer tradition, that art born of, and fostered by, the Church, which for scope and profundity of learning, for sweet human feeling, has no parallel in the long history of art.

There are two elements in Gothic art that are too little understood and appreciated. One is its extraordinary knowledge, the other its sweet humanness. Reinach never wrote a more just or correct appreciation than that in which he says:

The Gothic cathedral is a perfect encyclopedia of human knowledge. It contains scenes from the Scriptures and the legends of the Saints; motives from the animal and vegetable kingdom; representations of the seasons, of agricultural labor, of the arts and sciences and crafts, and, finally, moral allegories, as, for instance, ingenious personifications of the virtues and the vices.

And of the men who fashioned this Catholic Gothic art he wrote:

The first aim of their art is not to please, but to teach; they offer an encyclopedia for the use of those who cannot read, translated by sculptor or glass-painter into a clear and precise language, under the lofty direction of the Church, which left nothing to chance. It was present always and everywhere, advising and superintending the artist, leaving him to his own devices only when he modeled the fantastic animals of the gargoyles, or borrowed motives from the vegetable kingdom.

Of course those who argue that Gothic art is sad and tragic never really looked at it and studied it. "The Virgins are smiling and gracious, never grief-stricken. There is not a single Gothic rendering of the Virgin weeping at the foot of the Cross." And if the "Pieta" at the left of the entrance to the hall would appear to deny this statement, it must be remembered that this work of Giovanni Della Robbia (or of his school) is one of the few examples of Renaissance art included amongst this Gothic group, and also that it is a gift to the museum from another than Morgan.

The knowledge and humanness that were enshrined in Gothic art are to be found combined in every sculpture in the Morgan collection. A glance at "The Education of the Virgin" that stands against the left wall, and which comes from the French school of the Loire in the beginning of the sixteenth century, shows learning in the reproduction of costumes of that period and tenderness in imparting to the faces of the figure sweet human expression. In the "Deacon Holding Candlestick," who is matched by a fellow deacon at the other end of a wall group, we see the utilitarian spirit marching with art, we see correctness of costume, and a dry kind of humor. For the *imagier*, as the French like to call these Gothic sculptors and wood carvers, appears to have purposely made his deacons preternaturally solemn and dignified.

Just how gorgeous and yet how simple Gothic representations of the Virgin and Child can be, the group in limestone of the French school of Touraine, coming from the second half of the fifteenth century, plainly shows. This painted and gilded group is singularly rich in color, there is a regal air about the Gothic chair and the attire of the Virgin and Child. Yet with all this it is not easy to recall a group in sculpture in which the spirit of the Mother is more truly felt than here.

Apparently the martial spirit was missing from these Gothic sculptures, for the companion bas-reliefs of St. Martin and St. George show gallant figures but not fighting men. No unlettered man or woman of that age could have missed the significance of the ever-moving legend of St. Martin giving his cloak to the beggar, as it is repre-

sented in this painted limestone group. The generous stroke with which St. Martin severs his cloak with his sword and the starving figure of the beggar hidden behind the horse, for the nude knew no place in Gothic art, tell the tale with a direct dramatic force whose meaning is as clear as the modeling is masterly and human.

Two striking examples of the range of Gothic art, from the social viewpoint, are to be found in "The Nativity" of the fifteenth century and the sixteenth century German group, "Virgin and Child, St. Anne and St. Elizabeth." The scene of the birth of the Infant Jesus is in painted limestone and is of French origin. It shows, with many intimate details, the sculptor's version of the interior of a stable with the cradle set in a niche in the wall, two cows looking down at the Infant, Mary kneeling on the floor of the stable, and St. Joseph warming a swaddling-cloth before a fire, a naive note being added by the fact that the flames are modeled against the wall and painted red. The four figures in the German group wear the costumes of great ladies of the period with elaborate headdresses, the carved surface of the wood being painted in the natural colors of the costly gowns, and touches of gilt added. Yet with all this luxurious atmosphere the artist did not neglect to represent the Virgin as a girl with a singularly youthful and sweet face, the mark of the true Catholic spirit in the composition.

To understand Reinach's phrase that a Gothic cathedral is an "encyclopedia of knowledge," the visitor has only to look at the alabaster altar and retable standing at the end of the hall. It is of the Catalan school and dates from the second quarter of the fifteenth century. There are five panels, in addition to a wealth of carved details, that portray "St. Martin," "Our Lord Appearing in a Vision to St. Martin," the "Pentecost," "St. Thecla Listening to St. Paul." This is Gothic art (as a work of learning) in its complete expression, as well as a marvelous piece of craftsmanship and of beauty.

Craftsmanship and beauty appear in more minute forms in the various objects used in the Mass in three of the rooms adjoining the central hall and which came from this same donor. They appear in the embroideries of silk and velvet chasubles; in silver-gilt ciborium and wrought silver censers; in copper-gilt and enameled reliquaries; in ivory diptychs and stained glass; in processional crosses and a case of four croziers from the thirteenth century. Reference has been made here to the passing of the Gothic as a living art, overcome by the rising tide of the Renaissance. But that Catholic influences dominated that gorgeous period both in its beginnings and in its flower is shown in the Pierpont Morgan Wing by "The Nativity" of Antonio Rosellino which stands at the right of the entrance to the central hall. The naive beauty and deep religious spirit of that group of five separated figures in painted terracotta is one of the most uplifting works in the Museum. And the instant response of all visitors to

its gracious religious feeling is an unconscious compliment to Catholic art.

All of the late J. Pierpont Morgan's other gifts to the Museum are dispersed in other parts of the building. They are only a fraction of the great congeries of collections grouped under the name of "The Morgan Collection" that was originally shown in 1914, to be dispersed later by sale and withdrawal from the Museum. But the greatest of all his single gifts to the institution is another triumph of Catholic art, Raphael's "Virgin and Child, Enthroned with Saints" (the so-called Colonna Raphael) which hangs in the gallery directly opposite the head of the main staircase. Once again this painting of the Renaissance carries on the Catholic spirit of Gothic art in its attributes of knowledge and human feeling, its simple direct legend.

In her admirable and learned work "How France Built Her Cathedrals," which is devoted to the field of art in which we have been wandering for this little while, Elizabeth Boyle O'Reilly calls attention to Ruskin's phrase, "We may live without architecture, and worship without her but *we cannot remember without her.*" If the visitor to the "The Pierpont Morgan Wing" will pursue its historical arrangement in the various rooms to the end, he will be made to feel that Italian, French and English artists and craftsmen forgot architecture and its allied arts, which flower so exquisitely here in the Catholic Gothic, and, as they forgot, degenerated into the creators of the work of the Victorian period, lifeless, dull, wholly lacking in the religious spirit. Such a conscientious visitor will make his exit through the hall of Gothic treasures and be lifted up in spirit once more. He will also understand, the better, the full significance of the phrase of St. Basil, "Art disposes to virtue."

## Negro Higher Education

WILLIAM M. MARKOE, S.J.

THE Negro is becoming educated. He has had, and still has, a hard road to travel, but, nevertheless, he is ascending the heights of knowledge with a determination and steadfastness of purpose which cannot be denied. Facts speak louder than mere words. In 1921, 461 Negroes received the degree of Bachelor of Arts and Sciences, 11 that of Master of Arts, and 3 the much prized Doctorate in Philosophy. Other degrees higher than that of Bachelor were conferred upon 14 colored graduates. At least 90 young Doctors of Medicine were graduated, 76 dentists, 33 pharmacists, 31 lawyers, and 47 ministers. Approximately 1,500 colored students successfully terminated their high school courses, while last September many thousands of colored boys and girls entered the freshman class to begin the slow climb to college and a degree. In them we may behold the future leaders of the race, the molders of Negro opinion, the shapers of Afro-American destinies.

Today the Negro appreciates the value of an education.



His ambition to attain one, if possible, for himself, if not, for his children, is wonderful. His enthusiasm to learn impels him to work, to save, to study, and, especially, to make great sacrifices. I met a porter who vowed that he would never allow his five boys to be taken from school. He was hardly able to buy them enough food, but he considered it more important to purchase them a sufficient supply of books. This man was himself studying Latin without a teacher, and by means of a correspondence course had become quite an adept at juggling logarithms and the trigonometric functions. He studied when at home. He studied when he probably should have been at work. But no matter how or when, he was learning; learning something or other as best he knew how. Most important of all he was setting an example to his children and obtaining for them what he had not been so fortunate as to procure for himself. He is typical of the new Negro, the American Negro of today; and indicative of the race of tomorrow. His children will succeed Booker T. Washington and perhaps become greater leaders.

But where are these future leaders being fashioned and formed? Who are they that have taken upon themselves the important duty, the terrible responsibility of laying a solid foundation of culture and virtue in the minds and hearts of America's future colored thinkers, organizers, and captains? In the field of higher education for colored youth there may be said to be three great general agencies interested and engaged in the work. They are the State, the sects, and private philanthropy. The Catholic Church, in spite of its name and its Divine commission to "teach all nations," is doing virtually nothing. She not only has no separate schools of higher education for her own colored children or for those other wandering sheep whom she must also bring in, and who would gladly come if the bread of life were broken for them in the classroom, but her educators, except in what are rather isolated cases, find it expedient to deny the young colored man and woman admission to Catholic schools already existing for whites. Thus we neither invite them nor permit them to approach the fountain of knowledge with ourselves, nor do we supply separate well-springs of learning for their own use.

Non-Catholic agencies do both, and accordingly have a monopoly on Negro higher education. They find the one quite expedient in the North, the other workable in the South. At the risk of tiring my readers I shall give a list of "white" northern institutions which graduated colored students last year. They are Harvard University, Radcliffe College, Columbia University, Smith College, University of Illinois, Clark University, University of Wisconsin, Northwestern University, University of Kansas, University of Pennsylvania, Ohio State University, Indiana University, University of Chicago, Amherst College, Williams College, Dartmouth College, Oberlin College, Colby College, Brown University, Bates College, Massachusetts Institute of Technology, Carnegie Institute

of Technology, New York University, Syracuse University, Hunter College, College of the City of New York, University of Washington, Ohio Wesleyan University, Pennsylvania State College, Ohio University, Tufts College, University of Cincinnati, Kansas State Agricultural College, Boston University, Tabor College, Union College, Agricultural College of Utah, Municipal University, Monrovia College, Michigan Agricultural College, Kalamazoo College, Rhode Island State College, and Wittenberg College. Many other "white" northern institutions had colored students in attendance who, however, did not happen to be in graduating classes. I know of no young colored man or woman who graduated from a "white" Catholic college, university, or convent last year.

Where it is impossible to admit colored students to "white" schools, there, and there only, we find the enterprising non-Catholic agencies, nothing daunted, erecting an ever increasing number of separate schools for Negroes. The Jeanes, Phelps-Stokes, Slater, and Rosenwald funds are busily cooperating with States and counties in behalf of Negro education. The Baptists have no fewer than 56 schools, the Presbyterians 30, Congregationalists 23, Methodist Episcopal 16, African Methodist Episcopal 16, African Methodist Episcopal Zion 7, Episcopal 6, Friends 5, Colored Methodist Episcopal 4, United Presbyterian 4, Christian 4, and the Adventists 1. The Catholic Church, with the possible exception of several normal schools for colored girls, has one such institution. It is Xavier University at New Orleans, conducted by the Sisters of the Blessed Sacrament. We are speeding along neck-and-neck with the Adventists. Other denominations are straining all their resources to equip and expand their schools for Negroes while we have hardly even initiated any such schools for the higher education of colored youth.

How this is compatible with the strong appeal recently issued in behalf of the Negro and Indian by Cardinal Dougherty, Archbishop Curley of Baltimore, and Archbishop Hayes of New York is rather difficult to comprehend. The appeal in part says:

Supreme amongst the larger works of the Church in this land is the enterprise of giving to the souls of the less favored races equal opportunity in the one thing above all others where it would be criminal to draw the faintest line of distinction. Clearly this is the opportunity to learn the essentials of what is necessary for us to believe and to do in order to attain to salvation.

In our day and country really "to learn the essentials of what is necessary for us to believe and to do in order to attain salvation" requires a Catholic education. Catholic parents, accordingly, are bound by the moral law to give their children a Catholic training in a Catholic school. If this is denied to a colored boy or girl, they have no alternative but to go to one of the many non-Catholic schools that will receive them, which is usually equivalent to a loss of faith. Thus Bishop Gunn of Natchez, Mississippi, writes: "We are practically losing all the

graduates of our parochial schools because we have not at least one place of higher education to which we may send our children."

Indeed, if we wish to convert and hold the race, we must supply the colored Catholic youth of the country, and the many non-Catholic Negro children who wish to come to us, with a solid Catholic education from the kindergarten to the Doctorate in Philosophy or whatever other degrees their own praiseworthy ambitions and enthusiasm may cause them to aspire to. They are certain to secure an

education. We must see to it that it is not necessarily of a wholly non-Catholic sort. To achieve this great mission we must at least be as Catholic as the non-Catholics. If the latter can admit Negroes to their schools in practically every State north of the Mason-Dixon line, so can we. If they can build separate schools for them in the South, we can do the same. True, our standards and ideals in this regard should be higher than theirs. For us education should be something more sacred, a supernatural work. But we must first aim as high, and then higher.

## The Kansas Industrial Court

DANIEL M. O'CONNELL, S. J.

IT would sound very much like news to the ordinary citizen to tell him that President Harding in his message to Congress last December recommended an Industrial Relations Court to settle the disputes between capital and labor. Yet the newspapers in their summary of the measure, referred to the Court as a means "to protect" the public against warfare between capital and labor! The non-combatants suffer much, while the battle rages, but it is seldom that, during the armistice or even in the time of immediate preparation for the renewal of hostilities, the welfare of the "Good Old People," the real G. O. P., is of much concern to the legislators of the nation, or even to the people themselves. As in the case of fires, railroad wrecks, theater disasters, so with labor-capital troubles; there are many investigations, recommendations, controversies after the harm is done, but gradually we settle down to smug, indifferent "normalcy," till violently thrown out of our lethargy by a new loss of life and property. It is not surprising, then, that the recommendation of the President of the United States in regard to an Industrial Relations Court, even granting its jejune, perhaps intentional indefiniteness, is now resting in peaceful Congressional sleep.

Was Mr. Harding's eye turned westward when he thought of this Court-solution for labor and capital trouble? It is possible. The fact is that for two years the Kansas Court of Industrial Relations has been an actuality; that it has attracted the attention of the nation by having a jail-sentence imposed on Alexander Howat, the former President of District 14 of the United Mine Workers; that it has met the united, vigorous opposition of the American Federation of Labor, even while the National Body of United Mine Workers expelled Howat because he would not recognize the *de facto* Kansas Court.

The present Governor of the Sunflower State, H. J. Allen, and the present presiding judge of the Court, W. L. Huggins, are the two men who did most to have this tribunal created by the legislature. Huggins was its author; Allen, its advocate. The psychology of the measure in the former's mind is interesting. He was a

sympathetic as well as innocent bystander while a railroad strike was in progress in 1894. Being a mere teacher in Emporia, Huggins did not belong to the capitalist group, while his own profession of pedagogue yet remains to be unionized. Were we then to surmise his sympathies, there would be no hesitation in assigning them to the laboring man. Still, he saw his own friends unwillingly forced by threats to go on a strike, only to be blacklisted afterwards by the roads for having quit work. Huggins never forgot the sufferings his fellows endured as a consequence. Later, as a lawyer, he devised the scheme of the Court of Industrial Relations as a remedy for, in his own words, "the labor leaders on the one hand and unfair employers on the other."

The former in the legislator's mind were the kind that stir up a strike just to appear to be earning their union salary. That violent opposition to the bill should be had from true as well as false labor-leaders, was to be expected; for strikes are forbidden by the Court under a very practical jail-penalty, to be imposed after a trial by jury. Thus, Howat flouted the very authority of the tribunal in deed as well as in word. But he was expelled from the union by the national organization for persistence in keeping up a strike, contrary to the new law. His conduct was judged anarchistic; therefore, he was cut off from law-abiding societies. At the same time, the Federation of Labor made very clear its unalterable, absolute condemnation of any such court, that would take from the working-man so effective weapons against capital as the strike, boycotts and picketing. According to President Gompers, the workman is reduced to "involuntary servitude."

The Kansans, on the other hand, had reasoned: In the supposition that the Court of Industrial Relations functions according to justice, the weapon of the strike is obsolete, useless, harmful. It is a remnant of barbaric warfare; and all war is to be banished from the human society of capital and labor by means of compulsory arbitration, to wit, the Court of Industrial Relations. Gompers, Lewis, etc., in turn, would deny the very sup-



position of the tribunal, viz., its possibility of being impartial to labor. Men of the Roosevelt integrity abound in the land, they would grant; but when it comes to having such irreproachable characters appointed to the Court by the Governor of a State "with and by the consent and advice of the Senate," politics is bound to play its insidious part. Politics means money; money means the capitalist, and alas! what chance then has the poor laboring-man? Such, according to the unions, is their strongest objection to the Kansas plan.

Whatever be the force of the preceding, the fact that President Harding recommended some such court shows that thinking men are turning to the Huggins-Allen conception as a possible solution of the social question. Kansas has taken the bull by the horns. Will this State's success or failure in the matter be a determining precedent for the rest of the nation? Its success undoubtedly will be a strong reason for establishing similar courts in other states, if not a national court. At the same time it must be remembered that Kansas is an agricultural State, and this fact must be considered in judging the Industrial Relations Court. The rest of the United States will not be such fertile soil as was the Sunflower State, if Organized Labor has its say.

But, what has the Kansas experiment accomplished? During its existence, thirty-three cases have been decided by the tribunal. Worthy of note is the fact that twenty of the thirty-three petitions were offered by trade-unions; the rest by non-union men. Only one appeal has been taken to the Supreme Court of the State, the strongest proof according to Huggins and Allen that justice is being meted out. And this appeal was the action not of workmen but of the Wolff Packing Company. Again, the length of the working day has figured in several cases. Whereat, the Court put itself on record as follows: "No matter how light the work may be, how little the mental or physical strain, there comes a limit in the length of the working day beyond which you cannot go without invading the social rights of the worker." Accordingly, for street-car motormen and conductors, the judges decreed that nine hours of labor were not unreasonable; for employes in the packing industry, eight hours, unless some grave emergency demanded for the occasion a longer working day.

Is the Kansas Industrial Court a success? Two years is too short a trial for such a new departure in solving the social question. The fact that the tribunal, despite the storms it has encountered, still survives, and that it is not at present a political issue in its native State, are encouraging signs to the Kansans who were bold enough to translate their theories into practise. The Court, it is true, is a form of paternalism, that does not smack of normal democracy. Still, when capital too often refuses to hearken to the dictates of justice and charity; when labor at times allows itself to be guided by radicals and

anarchists to the doing of deeds of violence; when the mass of the public suffers from both extremes; who can blame the hard-headed farmers of the Kaw country, if they constitutionally invoke the forcible aid of their State to bind together the rich and the poor in a *modus vivendi*, based on the ideals of the American Constitution; and thus guarantee for themselves, the third great and much interested party, the right to live in peace and happiness? The means made use of in Kansas should, it is true, be the last resort. But, the question is, do not all other means seem to fail?

## Some Impressions of Spain

THOMAS O'HAGAN

TWICE now, I have made a tour of the Land of the Don and the Cid, entering first by way of Gibraltar and the second time by way of Portbou from Southern France. Spain is perhaps the most individual country in Europe and marked by the strongest contrasts. It is the Spanish writer De Larra who says: "*Nuestro pais es el pais de las anomalias.*" Our country is a land of anomalies. The truth is that as regards climate Africa and Norway meet in Spain. But it is not alone in the physical world that Spain is marked by violent contrast. In the intellectual, social and moral world, too, contrast marks the Iberian peninsula. Contrast for instance the proud *hildago* with the *labrador*, two extremes, yet between them there is a beautiful bond of democracy which exists nowhere else in Europe.

It is, too, the glory and boast of Spain that while she has not contributed to the world as many names eminent in scholarship, letters and art, as other European countries, her great men stand above all others like mountain peaks. This gives Spanish genius a distinction worthy of a people whose greatness has been coeval with the eras of the Roman Empire, the migration of the nations, the establishment of feudalism, the building of universities and cathedrals, and the heroic stories of New World discoveries.

Let us see what claim Spain has to this unique distinction. Is it not true that St. Isadore, philosopher and scholar of Seville, next to Boethius and Cassiodorus, exercised most influence upon the culture and civilization of the Middle Ages? What other woman in all literature or in the spiritual world has exercised a greater influence than the great mystic St. Teresa? What Saints in the Church have organized such armies, spiritual and intellectual, as St. Ignatius of Loyola and St. Dominic? What painter ever approached that supreme artist Velasquez? And can it be denied that Cervantes' "Don Quixote" is the world's most typical novel? Surely neither Fielding nor Scott nor Thackeray nor Balzac nor Victor Hugo nor Goethe has written any such novel as "Don Quixote." And then when we turn to the drama we find the Spanish Shakespeare in Calderon whose "Life is a Dream" is

a Spanish "Hamlet"; "No Monster Like Jealousy," a Spanish "Othello"; and "The Wonderful Magician" a Spanish "Faust." Nor is Spanish genius decrepit or dead today. There are no two other modern painters of our day in Europe whose work excels that of Zuloaga and Zorolla, two of the most brilliant exponents of the best traditions in Spanish painting.

An error, too, exists today in supposing that Spanish literature consists simply in the finished work of a bygone age. New forms of literature and art are apt to have their origin in Spain. Larra was the precursor of Washington Irving and George William Curtis. The opera practically began in Spain. The newspaper paragraph, the modern short story, and the funny column are all of Spanish origin or suggestion. Spanish literature is full of the noblest sentiment of practical wisdom relating to all the affairs of life. The standard dramas abound in sentiments which might have been uttered by Washington or Gladstone.

I have already spoken of the striking anomalies and contrasts in Spain. This is seen, as has been said, in the industrial and commercial world, the intellectual world, the art world, and the moral world of Spain. Look, for instance at the practical thrifty and inventive character of the people of Catalonia as compared with the dreamy indolent *laissez-faire* character of the Andalusian. It was this thrift and practical spirit of the people of northeastern Spain that, transplanted to South America, has largely given us progressive Chile and industrious and up-to-date Argentina. Yet it is to southern Spain we must look for the genius of art and literature, and the romance of poetry, and to some extent the heroism of exploration, though both Cortez and Pizarro were born in Estremadura which, while south, lies outside of Andalusia.

Of course Spain is not quite up to date in education but not so far behind as is said either. The trouble with writers on Spain is that they do not take the pains to verify their facts. They go to the census and reports of thirty or forty years ago and base their statements not on the Spain of today but on the Spain of 1870 or 1880. This is not just to Spain which during the past two decades had been notably improving its educational position among European countries.

Spain has nine universities, the chief of which is the Central University at Madrid, which today is to Spain what the University of Salamanca was in the Middle Ages. A series of normal schools have been established in various parts of the country for the training of teachers for the State primary schools. In addition to the public schools there are a large number of private schools or academies conducted by the "religious." A visitor to the private schools of Barcelona, for instance, would be surprised at the excellent provision made for the education of girls.

I will not dwell here upon the wealth of Spain in both architecture and painting. In Spain you will find beautiful cathedrals everywhere. Of these perhaps the cathedrals

of Burgos and Seville are the most notable. As to painters: Velasquez easily stands at the head of all portrait painters being neither surpassed nor equalled by Rembrandt, Van Dyke, Titian, Raphael or Gainsborough. The Prado in Madrid is acknowledged to have more masterpieces than any other art gallery in Europe.

The ancient Kingdom of Iberia may indeed lack something of the earth, but it is still rich in the things of God. Its motto among the nations is still: *Per Crucem ad Coelum*. It has never turned its back on the motto and so its face is ever towards the light.

## India's Struggle for Self-Government

HERBERT J. PARKER

Sometime Vice-Principal of St. Stanislaus School,  
Bandra, India

**A**FTER the Montagu-Chelmsford Act had been approved of in the British Parliament, the question was hotly debated in India as to whether the limited measure of self-government granted by Great Britain should be accepted.

The Conservative party advised its acceptance and the use of the power given to acquire Home Rule as soon as possible. The Liberals claimed that the country was ready for Swaraj at once, or would be in the course of a year or two, and denounced many of the provisions of the Reform Act. They had got control of the Indian National Congress, and if they had put up their candidates for the legislatures, they would have swept the country, and could then have blocked all legislation, thus rendering government impossible. But they finally decided to boycott the legislatures and to abstain from voting. The few candidates among them who had been proposed, withdrew their names, and the candidates of the Conservatives were elected without opposition by the comparatively small number that took part in the voting.

A boycott was now started of government schools and law-courts, and all who had received titles or decorations from the Government were called upon to give them up. Many did so, as this act did not involve great sacrifice, but very few of the lawyers gave up their practise. A great effort was made to induce the students to leave the government schools, and with fair success for a while. Thousands left the schools in which they were being given an education to fit them for government service, where, as they were told, "a slave mentality was being developed," and joined the national schools, which were started in various parts of the country. In these the main course, or often the only courses, were Hindustani and hand-spinning. Numbers of the students went into the country districts to lecture to the ryots on the necessity of restoring the old native spinning and weaving industries. Many of the municipal schools, as a government inspector once declared to me, would wait until the government grant-in-aid had been given for the year, and would then declare themselves national schools, and sever



all connections with the Government. The Government officials declaimed against such conduct as dishonest and dishonorable, but no doubt the school authorities deemed themselves justified in receiving the money which was paid by the people in taxes. The greater number of the students who had left the schools eventually returned to finish their courses, and many of the national schools collapsed, but at the end of a year, the official educational report in Bengal stated that some 50,000 students were still out of the schools.

Most of the Indian leaders acknowledged that it had been a mistake to withdraw the students from the Government schools without enabling them to pursue their education elsewhere; but the idea of restoring the former flourishing national industry of spinning in the home was found more practicable, and was pushed on vigorously. A boycott of English cloth was begun, and the slogan of the leaders was, "Starve out the British." It was believed that if the hold the Lancashire cotton merchants had on the country could be broken, England's rule of India could not endure. If the "Charka," or spinning-wheel, could be introduced into every home, enough native cloth could be produced by the ryots and their families during the idle months of the year to supply the country with all the clothing needed. Wherever one went, the charka was in evidence, and hundreds of thousands of them were sold throughout the country. That the trade of England was seriously affected, I have on the testimony of a number of clerks of the large English importing firms of Bombay, who told me that they had not one-third of their former business. This was a conservative statement, as, according to the *Manchester Textile Mercury*, the shipments of cloth to Bombay, Calcutta and Madras in 1921 were only about one-fifth of those of 1918, and in Burma only about one-sixth.

By means especially of this boycott of foreign cloth, Gandhi and the other leaders hoped to get rid of the British Raj, and establish Swaraj, or Home Rule within a year. All this time the people were being prepared for the last development of the non-cooperation movement civil disobedience and refusal to pay taxes.

Not only was all foreign, especially all English cloth, boycotted, by refusal on the part of the Indian merchants to import it and of Indians to wear it, but all were urged to destroy the foreign cloth they were wearing or had in their possession; and incredible as it may seem, it is a fact that throughout the whole country there were huge bonfires of foreign cloth. Appeals were made to Gandhi to have the cloth given to the poor, but he answered that all foreign clothes were tainted and should be burnt. No doubt he realized that this would make a much stronger impression on the minds of the people than would the giving away of the clothes, and would instil into them more deeply the spirit of resistance, which, if it became universal, would of necessity make all foreign government impossible.

All were exhorted to wear only homespun, and one distinctive mark of Gandhi's followers, the non-cooperators, was the white rimless cap, made of the coarsest homespun, or khaddar cloth, which has now become one of the most common headdresses in many parts of India. Some of the English firms tried to prevent their employes wearing it in their offices while at work, but without success in any instance. When it was argued that there would not be enough native-made cloth in India to supply the needs of the vast population, Gandhi answered that they should content themselves with the least possible clothing in such cases, and to set an example, he himself went to address public meetings clad only in a loincloth, and thus attired, set the match to the heap of foreign clothes that had been collected.

Indian women also have begun giving up the silks and other rich foreign-made clothes which they used to wear, and are dressing themselves in the simple homespun. The old Swadeshi movement has thus received new impetus.

Along with the boycott of foreign cloth has gone the boycott of the government liquor stores. These are a great source of revenue to the Government, as they are rented to the highest bidders. Picketers have been stationed outside these in many of the larger cities, and the regular patrons of the saloons have been induced by methods sometimes strongly persuasive to curb their taste for strong drink. Naturally, the saloon-keeper protested and called for protection by the police. In many places riots were the result, and the prosecution of the picketers. Some of these were men of high standing in their communities, but the greater part were well paid for their work out of the Swaraj fund of \$4,000,000 which was freely contributed by the people. When brought to trial for minor acts of violence or for disobedience of the prohibition issued in many places against picketing, the accused followed the principles of non-cooperation in court, refused to make any legal defense, and were acclaimed as martyrs by the people when sentenced to various terms of imprisonment.

Some six months ago, the Ali Brothers and three or four other prominent Mohammedans and Hindus were arrested and brought to trial at Karachi for seditious speeches and writings. One of the provincial Mohammedan congresses had passed a resolution against any Mohammedan serving in the British army in a war with brethren of their faith in other countries, and various means were adopted to spread disaffection throughout the army. This could not be passed over by the Government, which threatened to bring the Ali Brothers to trial. Gandhi, however, after an interview with the Viceroy, Lord Reading, induced the Brothers to issue some sort of an apology, which was accepted by the Government as satisfactory. But when the Ali Brothers found that their influence with the people was waning because of this, they came out more boldly than ever, reiterating what they had said before. During the trial, they refused to defend

themselves, except by long protests against various parts of the proceedings, and by the reading of lengthy statements of their case and quotations from the Koran. They were sentenced to two years imprisonment. There were no violent demonstrations when the judgment was announced to the people, as the accused had counseled a policy of passive resistance. But at once Gandhi and many other leaders, both Hindu and Mohammedan, openly defied the Government in speech and writing, with the same statements in fact, for which the Ali Brothers had been convicted and sent to prison. The challenge, however, was not taken up, and the policy of conciliation which was adopted by the Government after the Punjab troubles, was followed with few minor exceptions up to the visit of the Prince of Wales to India.

This policy was changed, however, when the boycotting and the rioting which greeted the Prince of Wales on his arrival in Bombay was about to be reenacted in Calcutta. The non-cooperators were declared to belong to a seditious organization, and hundreds of the leaders and prominent members were imprisoned for attending prohibited meetings, including the recently-elected President of the National Congress, which was to meet at the end of December. From the more recent press items that are coming through, the disorders in India are seen to be increasing, and the progressive success of Ireland in her struggle for independence has apparently nerved the Indians to continue their struggle for an early Swaraj, as the resolution of their Congress committee puts it, "Either in or without of the British Empire."

### COMMUNICATIONS

*The Editors assume no responsibility for opinions expressed in this department*

#### The Negro Question

*To the Editor of AMERICA:*

After reading the various articles in the AMERICA on this topic I felt impelled to add my meed of praise or blame to those concerned in the discussion, but it is only after the letter of Miss Gallagher and the bitter attacks made on her by those who show that theirs is not, like hers, first hand information on the subject, that I have been forced into the discussion.

While admitting with William R. Meagher that Father Markoe's statements should be taken with the usual scholastic distinction, I ask, "Should not the same fair play be given the words of Miss Gallagher?" And she should be deserving of more consideration, it seems to me, as one to whom Father Markoe's words were truly "incendiary." When the existence is admitted of various outrages perpetrated by the Negro, attributed though these be to the demoralized condition of the black man today, our Yankee brethren should admit as well that it is the knowledge of such outrages that forms the basis of the bitter complaint lodged against AMERICA for its apparent championing of the Negro. If Miss Gallagher "has become victimized by the innate and distinctively Southern hatred of the black race," she is in very truth an unreal type of the Southern woman; for, strange as it may sound to the ears of Messrs. Meagher and McNally and even those of Father Markoe, the "distinctively Southern hatred for the black race" has its place only in the minds and perhaps hearts of those reared to the north of the Mason-Dixon line. Was it a reward of hatred that prompted so many of the slaves to help

their masters ward off the enemy, their liberators, and to refuse the exercise of their freedom at the close of the Civil War? Was it hatred that prompted the retention in the Southern homesteads of the now-free blacks, and the formation of that affection which still binds the heart of the true Southern man and woman to the old "Mammies," "Aunts" and "Uncles" of his childhood days? Read carefully the history which Mr. McNally advises, and you will find, it is too true, cases of cruelty and inhuman treatment of the Negro slaves, but you will find also many instances of a far different story!

No, it is not the "black race" that we hate, for I ally myself with Miss Gallagher, it is the "cheap imitation of the white man" that, for reasons which I need not repeat and some of which Father Markoe himself has made note of, the Southern man and woman hold in odium. Let the Negro be the "best possible Negro," let him even make an honest attempt at such, and he will nowhere receive more encouragement and more actual assistance than is held out to him in the Southern States. I need not point out to those anxious for the truth the churches, schools, colleges and universities erected for the Negro in the States nor the public and private institutions here in Washington. It were apparently useless to do so for those who will not admit statistics nor go out of their way to learn the truth. Let some of these latter come to these parts and see the "cheap imitations of the white man," even those who keep themselves free from the basest crimes, into which also the lowest of "the Caucasians" fall; see them in their daily lives, as Miss Gallagher sees them; see them given a certain amount of fair play and seeking to turn this into license to breed too close familiarity, which even those who fought for their liberty would not allow. They will see also the "best possible Negro" and the good Negro, those who know their place, keep it, and are honored therefore by the Southern gentleman and lady.

Washington, D. C.

M. T.

*To the Editor of AMERICA:*

After reading in AMERICA, February 18, the letter on "Negro Morality and a Colored Clergy" by Miss Caroline Harris Gallagher, in which she threatens to withdraw her subscription, the best and least wish I can extend to you is that you may obtain a thousand subscribers to your valuable paper AMERICA for the loss you would sustain in that one withdrawal. Miss Gallagher admits regarding the Negroes that, "Certainly their souls are as dear to God as ours," and "Undoubtedly everything should be done to elevate them and raise them up." Yet the whole drift of her criticism of Father Markoe is contradictory of her admissions. However I do not wonder so much at her sentiments and dislike of the poor Negro for the simple reason that she seems to inherit the responsibility of her predecessors, who perhaps were instrumental in stealing the black man from his home in South Africa, and establishing him in this country.

So far as my experience reaches, Father Markoe, of all the clergy and laity of the Catholic Church, deserves the greatest credit of any writers upon this subject for his gallant vindication of the colored race to the right of "life, liberty and the pursuit of happiness." Not only does our own country extend this right to all races of mankind represented among her citizens, but, above all, it is extended by Almighty God. I might well dwell more extensively on this subject, but I shall conclude by advising your correspondent to realize that had God so intended that she should have been the offspring of the colored race, she would be one of the first to be grateful for such noble writers as Father Markoe and thank God for a benefactor who is mindful of the Divine assurance that what we do to the least of these we do unto Him.

Sioux City, Iowa.

JAMES CONWAY.

*To the Editor of AMERICA:*

I recently spent three weeks in the South, and took occasion to make inquiries, of those who are in a position to know, about



the comparative morality of white *versus* colored. I questioned two priests, who have had charge of Negro parishes all their lives, also a number of Sisters who are in charge of colored schools today, and their verdict was the same. In effect it was as follows: *Catholic* colored young men and women, if they have had the same advantages as the whites in parish school and home life, are no less virtuous or religious than the whites. The Negroes sorely lack a healthy home life, and must look for their recreation in alleys, on the street corners, and in dance halls, and this situation does not, of course, conduce to morality.

On the other hand, I visited a boarding school for colored boys, a sort of correctional institution. Here were gathered together fifty boys, *all Protestants*, who were receiving a first class education under Catholic auspices, with board, books, and lodging free. The director told me that practically every one of them was corrupt when received, and that most of them would likely go back from school into a most unhealthy moral environment.

The general verdict of those, who have long observed the lives of Negroes in the South, would be that white morality does not exceed, by any notable degree, the morality of the colored, if the former be reared amid the same conditions and have no better home or social life, than the latter. I have often wondered why we do not let it become generally known among the colored that the Catholic Church is at heart their best friend. We not only have a common enemy in the Ku Klux Klan, but we are both in the persecuted class generally. Then, is not the strict separation of blacks from the whites in churches and schools, of Protestant origin? Before the Civil War, Protestant masters who owned big plantations, would not permit their colored help and slaves to attend church with them. Even on the plantation they were gathered together at a separate place of worship and had their visiting preachers. Catholic masters, while they were few, permitted their colored slaves to attend Divine worship with them. Even today in most of the Southern states there is either a written or an unwritten law which forbids the teaching of the colored by whites in the public schools. But white Sisters and Catholic white lay-teachers do teach the colored in private schools. If the Protestant whites in the South had their way the colored would receive no schooling at all since it is believed that the whites would be better off if the Negro received no education.

Huntington, Indiana.

J. F. NOLL.

#### To the Editor of AMERICA:

In spite of the flood of replies in AMERICA which my letter of February 18, on "Negro Morality and a Colored Clergy" has called forth, I have not the slightest intention of discussing the matter with the writers, or of writing to you again on the subject after today, but I only want to say here and now that as the facts which I stated were founded upon my own personal knowledge, I feel and think exactly as I did at first, and have had no reason to change my views in the smallest degree and I regret that what I said should have hurt the feelings of anyone, as such was not my intention. I am fully aware that there are some exceptions to all rules, but as we know, it is "the exception that proves the rule."

Baltimore.

CAROLINE HARRIS GALLAGHER.

#### To the Editor of AMERICA:

I hope you will not be terrified lest another subscription be withdrawn. C. H. G. threatens this punishment in AMERICA for February 18, if any more of those flame-colored articles by Father Markoe, S.J., should appear. I cannot see how we could afford to miss those earnest appeals for our colored brethren from so able a man as this Jesuit priest. Be of good heart; I think we both shall go right on with our subscriptions, for one who has been fed on such good reading as one gets in AMERICA could not very well survive without it.

Father Markoe's articles have been an inspiration to me, as

they must be to all Christian and fair-minded people. We send missionaries and money to Africa, why not also help at home? Father Markoe's incendiarism is that of the zealot who would set our hearts and souls on fire with zeal for our weaker brother that he too may know and enjoy the Saviour, and become an ever better neighbor. May we hear often from Father Markoe!

San Francisco.

M. E. RALPH.

#### The Negro's Lack of Opportunity

##### To the Editor of AMERICA:

In each succeeding issue of AMERICA the agitation regarding the Negro question seems to increase, as evinced by the various articles of Father Markoe and by the frequent letters sent to the Editor, until it now looms up as the day's vital issue. It is now evident that something must be soon accomplished to settle it. To be brief, the trend of thought in practically all of the Negro articles published in AMERICA and various other periodicals, is the elevation of the Negro's social and intellectual standing to the same level as that attained by his white brethren. It is further asserted that the black is as much a child of God as the white and should therefore be granted like advantages and privileges for his social, moral and intellectual uplift. However, it is all idle talk, for no action is forthcoming to suit the words.

But we can see how absurd it is for anyone to assert that the Negro has all the advantages of the white man; he has not. As a rule, the Negro is abhorred and not tolerated by his white brethren and is not granted half the latter's advantage and privileges. Who can deny that the white man is not given all preference over the Negro in matter of employment, irrespective of the merits of each? Then it is hotly asserted that it is only right that the white man should be granted this preference. Therefore, how can people be justified in speaking of the Negro's advantages and privileges as being equal to those of the white man?

And how can the Negro better his social, moral and intellectual standing when he is not granted the opportunity? For the black boy is early ridiculed out of school and consequently out of an education. For at school, because of his color and race, he ever is the butt-end and mark of the pranks of his white kindred, until he rightly becomes disgusted with it all and abandons school, being thus deprived of an education. Following that, we see not the uplift but the decline of his social, moral and intellectual standing.

We then follow the Negro in his path of seeking employment. We all are aware of the difficulty that even a white boy meets in his endeavor to secure a job. Hence, what can the black boy's chance be? Naturally, he is compelled to do anything that comes in his path to eke out a livelihood; and in desperation he grasps even at the opportunity of theft, and murder, too, if necessity demands. The sad crisis is reached when he is arrested and placed in jail. We ourselves see the present alarming number of Negro murderers, but it ought not be too great a surprise as we can understand from the above.

Many other instances could be cited that endanger the morale of the Negro. And so we see, that the Negro, because of his color will never be granted the same advantages, opportunities, privileges that the white man enjoys. The thought of social equality and intercourse that might result in mixed marriages is repugnant to all whites, especially the Americans and English. Consequently under existing circumstances the Negro will never be the social, moral and intellectual equal of the white man.

Jersey City, N. J.

ALBERT E. WARSLEY.

#### Milton on Catholicism

##### To the Editor of AMERICA:

In a letter from H. T. Binsse, on "Reading Catholic Literature," in AMERICA for March 4, the writer, speaking of Milton, says: "I find in him very little that is intolerant to Catholicism, although he, as a dissenter was naturally anti-Romanist." It is difficult to

understand the distinction that Mr. Binsse makes between an "anti-Romanist" and an "anti-Catholic" in Milton's day. However great may have been the difference in theory there was none in practice in Milton's case, at least, and it is to it that I must confine my remarks. Witness his attitude so clearly summarized in the following sentence from his pamphlet "On True Religion, Heresy, Schism, Toleration": "Popery, as being idolatrous, is not to be tolerated either in public or in private." Strange words, these, from one in whom Mr. Binsse finds "very little that is intolerant to Catholicism"! Nor is this an unfair and isolated quotation, as anyone must know who has read Milton's pamphlets published after 1640, if he has succeeded in procuring an unexpurgated edition of them.

But what of Mr. Binsse's challenge for "ten out-and-out anti-Catholic lines in his (Milton's) more famous works, the works an average student would read"? The average student, I take it, would read "Paradise Lost" and surely Mr. Binsse will concede that anti-Catholic virus alone could have been responsible for the category of

Embryoes and idiots, eremits and friars,  
White, black, and grey, with all their trumpery  
(*Bk. III, 474 and 475.*)

as well as the scene that follows when these same souls attempt to mount up to Heaven:

A violent cross wind from either coast  
Blows them transverse ten thousand leagues awry  
Into the devious air: then might ye see  
Cows, hoods, and habits with their wearers tost  
And flutter'd into rags; then reliques, beads,  
Indulgences, dispenses, pardons, bulls,  
The sport of winds: all these upwhirl'd aloft  
Fly o'er the backside of the world far off,  
Into a limbo large and broad, since call'd  
The Paradise of fools. (*Bk. III, 11, 487-497.*)

This is an unusual conception of "the Paradise of fools" to be found in an author tolerant to Catholicism. Indeed, it is not altogether unlike an answer to Mr. Binsse's defy and there are other passages that as clearly reflect Milton's consuming intolerance of things Catholic. Moreover, nearly every line of Milton's "Epic" that treats the character of Satan and the nature of Hell, is opposed to the fundamental dogmas of Catholic Faith regarding these matters, and whatever is not in accord with Catholic doctrine is opposed to it.

Woodstock, Md.

TERENCE L. CONNOLLY, S.J.

#### Public Ownership

To the Editor of AMERICA:

In your issue of February 11, Eber Cole Byam draws a harrowing picture of "Public Ownership" in an article bearing that title. For him it has all the attributes of the source of all evil, much as it appears to some other folk to be a remedy for all our economic ills, here and hereafter. Extreme view-points either way on a subject of this kind are likely to be incorrect.

As a matter of fact, Brother Byam has in his zeal to destroy public ownership, gotten himself into a number of difficulties. The statements with which he attempts to show the iniquity of the public owning public services are far afield from fact. I wish to call attention to but one of them. "The advocates of public ownership," he says, "when cornered, are free to confess that it cannot compete with private operation." Advocates of public ownership will admit no such thing. If Brother Byam will read the testimony offered to the Federal Electric Railways Commission by experts on that problem and by the heads of the street railways themselves in 1920, he will find that nothing can be more extravagant or wasteful than private ownership of these systems has been. It is an astonishing story indeed, and I would advise him to read Dr. Wilcox's "Analysis of the Electric Railway Problem," prepared for that Commission. Also, he should look up the evidence offered by the Railroad Brotherhoods to the

Labor Board in October on the inexcusable wastes which private management has produced there. To cite but one example: the letting out of repairs to the Baldwin Locomotive Co. (one of a number of so-called "outside" concerns, really controlled by the same group of bankers who control the railroads) means a cost per locomotive of from three to five times as much as if these repairs were done in the railroads' own shops. All in all, the railroad unions have shown that \$2,000,000,000 a year is thrown to the winds by deals of this kind, improper financing and the useless duplication which government control stamped out for a time.

This is a natural phenomenon of private ownership of public services. For today it is not the "management," but the banker who controls these great utilities and uses them, not for the public service, but in order to swell the profits of "outside concerns," which the bankers also control. The strongest argument for public ownership of public utilities is the destruction of waste. Good management, impossible under our present system of banker control, seems to have a possibility of existence only in making that control impossible through public ownership.

New York.

LOUIS F. BUDENZ.

#### College Men and Industries

To the Editor of AMERICA:

The mechanical trades industry is no doubt a field of endeavor whither our A. B. graduates might well betake themselves with their enviable training. The manufacturing world, vast, remunerative, as yet unexplored by college men, enticing, with opportunities manifold, inducements countless, calls, summons, all but begs the recipient of an "arts" sheepskin to enter this land of promise and deeply drink of its honeyed successes. "One sole requisite is demanded for success," writes Mr. Frommelt in his article on "Catholic Young Men and Industries," in the issue of AMERICA for February 25, and that requisite, he adds, is "adaptability."

Precisely herein lies the "catch." Place a capable A-1 private family chauffeur on the arched back of a peevish cow pony and all harmony of existence is destroyed. His cool head, sense of direction and well calculating mental machinery are as nil. He is not in his element. A college professor can never be converted over night into a manual laborer. Estrangement from his cherished element of culture and learning would give you not an educated refined laborer, but a valueless misfit.

Mr. Frommelt wonders why the college man shows a distinct tendency and leaning toward the professions, all the while disdaining the welcoming, opened doors of the manufacturing world. He promises, and pledges success with an insistence born of conviction and certainty, and inserts in his glamorous advertisements but one proviso. That proviso however, is all-sufficient as an answer to his wonderment. It is "adaptability," and the college man is not adaptable to the repulsive conditions of the shop. Mr. Frommelt's attempt to induce the college man to abandon his native atmosphere of culture and learning, to change the cleanliness, quiet and order of the classroom for the dirt, noise and grime of the shop must prove a colossal failure. Radical in the extreme, Mr. Frommelt's view cannot be reconciled with the conflicting natures of the college campus with all its refinement, and the grimy shop with all its lack of refinement. Intimate connection with the working conditions of a factory shop would not "make" the college man but "break" him. He would realize more poignantly the degraded, repulsive conditions of a sweat shop than does the common laborer who only saw a college campus from a passing street car. The college man himself realizes (and who is a better judge?) he is not adaptable to the mechanical trades industry, not because of himself but because of his training, because of the culture and refinement to which he has been accustomed for years.



The professions on the other hand though overcrowded and not so remunerative, perhaps, welcome the college man the more because of his training and culture. Entrance into the professions involves no change of environment for college men, no renouncement, in preference to the "hurly-burly" atmosphere of a laboring shop, of the training, education and culture that should ever prove an asset rather than a hindrance. Here in his element the college man is a worker, a power, whereas in the shop he could never prove to be more than a ridiculously inadaptably misfit.

New York.

J. P. C.

#### The American Children's Welfare Foundation

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

347 Madison Avenue, New York.

March 15, 1922.

To the Editor of AMERICA:

In the leading editorial of the March 11 issue of your journal, my name appears with others as endorsers of the American Children's Welfare Foundation, hence I desire to say that I am not connected with said organization in any way whatsoever, and that the use of my name was wholly unauthorized. The promoters of the Foundation, with whom I have a casual acquaintance, informed me that they were planning to produce a series of pageants in the leading cities of the country, much on the order of "The Wayfarer" which was produced at Madison Square Garden some two years ago, the proceeds of these entertainments to be devoted to child welfare work in the various cities where the pageants were given, and disbursed through local child-welfare organizations. That the undertaking was in any sense anti-Catholic was never even hinted at, nor was the use of my name as an endorser of the project, which seemed to be meritorious, either sought or authorized. You can therefore judge of my surprise, when for the first, and only time, I saw the circular quoted in your editorial.

I desire to say in this connection that there is no such organization in existence as the "Supreme Council of the Y. M. C. A., (I) and that the Young Men's Christian Association is not, and never has been, a controversial or exclusive organization. On the contrary, it has always welcomed Catholics, as well as all other worthy young men, to its membership, and freely extended to them its privileges and facilities.

(II) May I be permitted to say in this connection that if the promoters of the enterprise under discussion succeed in raising \$12,000, which I very much doubt, the expenditure of such a comparatively insignificant amount could hardly be a menace to your great Church. Hence I think you are unduly alarmed and have given the matter far greater consideration than it warrants.

(III) Regretting that you did not telephone me to inquire whether the use of my name was authorized, before publishing your editorial, and trusting that you will kindly give this communication the same prominence as the article referred to in your issue of last week, I am,

New York.

GEORGE T. COXHEAD.

[We are delighted to print this repudiation of Woodhams' illicit scheme exposed in these columns a month since. Last week's issue of the paper also carried a letter of disavowal from Mr. Coxhead which was published in the first issue after its arrival. Thus AMERICA is attaining the only purpose it had in view in publishing the nefarious Woodhams' documents, repudiation of him by the responsible men whose names he used to obtain money under false pretences. (I) This passage of Mr. Coxhead's letter needs qualification. (II) This \$12,000 was for office and literature only with which to gather the desired money. Evidently it has been acquired, for the literature is going through the mail. (III) The Woodhams' document was mailed from New York, February 15, our correspondent wrote Mr. Coxhead, February 24,

his answer, too long delayed, was printed, as explained above, last week. In the meantime AMERICA took the usual and legitimate measure to protect people against fraud, publicity. During the week Mr. William Millar, Council of Churches, New York, repudiated Woodhams over the phone.—ED. AMERICA.]

#### THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Office of the General Secretary,

105 East 22nd St., New York, N. Y.

March 18, 1922.

To the Editor of AMERICA:

I deeply regret that you have printed an editorial in your issue of March 11, and an article in your issue of March 18, which, so far as I am concerned have no foundation whatever and which can only serve to incite a spirit of religious hostility which I deeply deplore and, let me be frank, which I despise.

1. You quote an allegation that I am connected with a so-called "American Children's Welfare Foundation," whose headquarters are at "Keen's English Chop House." I am in no way whatever associated with any such organization and I never even heard of "Keen's English Chop House," so far as I can recall, until I saw this article. 2. I have never approved any such scheme as these documents set forth, do not approve it, but repudiate and denounce it. 3. No such plan as described was ever submitted to me and I never saw any of the circular letters you quote, until I saw them in your paper. 4. I never before heard of the campaigns you allege in St. Louis and Detroit. 5. The Federal Council of Churches has not "joined hands" in any such scheme and has never in its history ever considered any such proposal, and furthermore, never would consider such a purpose. 6. A simple proposal, from the sources you mention, naming only a plan for Children's Homes, and having no reference to any such schemes as described, was referred to the Commission on Social Service of the Federal Council, whose secretary advised that it was disapproved as not practical. This proposal was in no way associated with any plan for religious hostilities.

(A) Will you also permit me to say to your readers that I deplore any and all incitement of religious prejudice and passion, whether by Catholic, Hebrew or Protestant bodies?

(B) May I ask you, whenever any correspondent sends you any such pernicious statements regarding myself, to refer them to me before using them, for I believe that they only incite unjust suspicion and hatred among your readers? I think you ought to have done so in this case.

The people of America would and do condemn all underhanded and unethical schemes for building up religious institutions, and whether they be by Protestant or Catholics makes no difference.

Since writing the above my attention has been called to your issue of March 25. I have never seen any of the literature described in that article and none of it ever came to our office. The letter from your representative came from the Y. M. C. A. Hotel in Washington and was supposed to be from a member of that organization. It was referred directly to Dr. Tippy because he has charge of our Child Welfare Department. His answer, disapproving the organization, was the result of his investigation of it without any knowledge on his part of any Anti-Catholic proposal.

New York.

CHARLES S. MACFARLAND.

(A) [AMERICA heartily agrees with this idea which the Council declares its ideal.

(B) This will always be done. It was done in the present instance, by our correspondent, from Washington, on February 24, and the answer, sent, not by Rev. Dr. MacFarland, but by the Rev. Dr. Tippy, was printed in the first issue after it arrived, viz.: the issue of March 25, which left the press Tuesday, March 21.—ED. AMERICA.]

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 1, 1922

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Attention is called to the letters on "The American Children's Welfare Foundation," which are published on page 567 of this issue of AMERICA.

### Passion Sunday

THERE is a curious misinterpretation of the Christian spirit in the saying "Be good and you will be happy." It is true that if we follow Christ, we shall attain that nearest approach to happiness possible in this world, the peace of a good conscience. But this following implies suffering. Our Lord never promised His friends temporal prosperity. On the contrary, He promised them a cross. And His great apostle, St. Paul expressed this truth in striking language, when he said that every son whom God receiveth He scourgeth.

Why God allows us to suffer is a mystery, even as is the presence of pain and sorrow in the world. We are assured in a Faith that cannot be shaken, that to those who love God, all things work together unto good. Whatever afflictions come, we shall, in the spirit of faith, kiss His fatherly hand, knowing that He doth all things well. Throughout life runs the mystery of pain and loss and death. Unless the grain of wheat die, it remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, but he that hateth his life in this world, keepeth it unto life eternal. All that will live godly in Christ Jesus must suffer persecution, and any man that would be worthy must follow Christ to the cross. Death, then, is the condition of life, and suffering, even as it must precede death, may be made, by His mercy, the bridge that takes us securely from life to the portals of the everlasting City of God.

These things we know by faith, yet often are we turned in our anguish while the thorn is fastened. All over the world, the poor are oppressed and the innocent suffer;

the rich are filled with costly viands, while the children who beg for bread find none to hearken to their cry. In the houses of the great is heard music and the voice of rejoicing, but in the hovel of the poor, the sobs of mourners and the tears that fall. Why are these things? Why must they be?

To the Christian, there is an answer as clear as the Voice that sounded above the thunders of Sinai. It is not in the vain wisdom of human philosophers; we find it only when we turn to the Figure of the Crucified. He, the innocent Son of God, suffered all our woes, and from His tortured Heart came the cry of the Psalmist, "Save Me, O my God, for the waters are come in, even unto My Soul. I am come into the depths of the sea, and a tempest hath overwhelmed me." The Crucified Son of God is our Model. As far as the frailty of our nature will permit, our lives must be made like His life, with its poverty, its suffering, its bitter dereliction, its lonely Crucifixion. For God hath called us not only to believe in Christ Jesus, but to suffer with Him.

But to suffer with Him, is to reign with Him. If sorrow is our present portion, God has taken us by the hand to lead us more securely to Himself. That is His promise. "The God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you and confirm you and establish you." In these words we have the first lesson of the holy season which the Church begins on Passion Sunday. It is the lesson at once, and the answer to the questions of troubled hearts, that through many tribulations it behooveth us to enter with Christ Jesus, the Eternal Lover of our souls, into life everlasting.

### The Textile Strike

THE latest method of fighting out a labor controversy is by paid advertisement and lavish propaganda through pamphlet literature, mailed circulars and "copy" furnished to the press. Journals are founded for no other end than to carry on such propaganda, and are filled with pages of special pleading and carefully culled statistics. The "open shop" and the "forty-four hour" movements are instances in point. Labor as well as capital is having recourse to these methods. Here as elsewhere the advantage lies with the side that has the greater funds.

The latest instance is the textile strike involving Maine, New Hampshire, Massachusetts and Rhode Island. The absolute refusal of the Rhode Island employers to arbitrate is an evil sign that in the mind of the judicious reader will outweigh volumes of advertising. The workers on the contrary were willing to arbitrate their wage issue. "Put in one form," the New York *Evening Post* says, "the question is whether the workers shall accept a wage reduction of twenty per cent—following a reduction of twenty-two and a half per cent a year ago—and an increase of weekly hours from forty-eight to fifty-four."



Put in another, it is whether the textile industry shall pay a living wage or a starvation wage." In Manchester, New Hampshire, the offer of an informal conference was also refused by the employers and accepted by the strikers. It is here that the Amoskeag Manufacturing Company, the largest cotton mill in the world, is situated. Instead of a conference the employers stated their case in newspaper advertisements.

The mill-owners' justification for refusing a living wage and demanding abnormal hours can be summed up in one phrase, Southern competition. The argument is inadequate since the stockholders have garnered ample dividends during all these years in spite of Southern competition. In fact, this competition has solved itself by each section remaining supreme in its own line. While it is true, moreover, that Southern wages are lower, other compensations exist for the Southern worker, such as comparatively free house-rent, light, water, sewage, cheap fuel and the like. In regard to the financial standing of the New England textile manufacturers, a recent study reveals the following facts:

During the year 1921, fair dividends have been disbursed by a majority of textile corporations and a few of them have paid handsomely even during the period of depression. The Dartmouth Manufacturing Corporation of New Bedford paid thirty-two per cent, Bates Co., Lewiston, Me., paid a fifty per cent stock dividend in 1920 and are paying the old rate upon the new and the old stock. Berkshire Cotton Manufacturing Company of Adams with a capitalization of \$2,500,000 reports Profit and Loss Surplus of \$3,906,000 without indebtedness, while during the last fiscal year the dividend return was increased to twenty per cent as against fifteen per cent for the fiscal year of 1920; Appleton Company of Lowell paid forty per cent; Sagamore Manufacturing Company of Fall River thirty-five per cent.; Naumkeag Steam Cotton Company of Salem, fifteen per cent. Stock dividends have been paid by the Hamilton Manufacturing Company of Lowell which distributed a seventy per cent stock dividend to their shareholders.

Contrast with this the wage statistics, as given out by the American Cotton Manufacturers Association in tabulating the difference between Northern and Southern labor in the textile industry:

| WEEKLY WAGES IN SOUTH |             |            |
|-----------------------|-------------|------------|
|                       | July, 1914. | June, 1921 |
| Composite .....       | \$7.10      | \$13.99    |
| Unskilled male .....  | 5.70        | 10.99      |
| Skilled male .....    | 8.07        | 16.65      |
| Women .....           | 6.31        | 11.65      |
| WEEKLY WAGES IN NORTH |             |            |
| Composite .....       | 9.02        | 18.71      |
| Unskilled male .....  | 8.80        | 18.08      |
| Skilled male .....    | 10.32       | 21.78      |
| Women .....           | 7.66        | 15.61      |

In their reply to the paid advertisements of the mill-operators published in the daily papers, the Rhode Island strikers recently inserted a full-page advertisement in the Providence local Catholic weekly, the *Visitor*. "On the following pronouncements and statements of the great minds of the Catholic Church," the strike leaders say, "we rest our case in the cotton wage controversy." Among

other passages, they quote from Pope Leo XIII the following strong words: "If through necessity, or fear of a worse evil, the workingman accepts harder conditions because an employer or contractor affords him no better, he is the victim of force and injustice." A vast proportion of the Rhode Island strikers, it may be said, must doubtless be Catholics, since Rhode Island has a Catholic majority.

Even the New York *Times*, which cannot be accused of prejudice in favor of labor, condemns the policy of the Rhode Island mill-operators in refusing to accept the good offices of the State Board of Mediation and Conciliation. "The time is past," says this paper editorially, "when companies can retain public sympathy while standing on their naked rights. Intelligent self-interest calls for open dealing."

### The Reform in College Athletics

THE system which shifts the supervision of college athletics from faculty officials to alumni boards and student managers has many admirable features. By fixing a definite responsibility upon the student, it trains him to meet the hard conditions which he will face upon his graduation. Further, it permits funds which some of the smaller institutions formerly used for athletic expenses, to be devoted to academic purposes. Best of all, from the faculty viewpoint, it lifts a great burden from the shoulders of two or three already overburdened professors.

These are advantages, but the dissociation from faculty control now appears to have been too complete. Young men are not by nature, conservative. When the faculty bridle was thrown off, the evils which now threaten to destroy the system at once began to appear. Teams were formed not to play the game, primarily, nor to afford the largest possible number of students an opportunity for health-giving exercise, but to win. The high-salaried athletic trainer was imported, an expert in his line, with the sole duty of developing, or of luring, specialists in the games. The old days in which practically every student took part in inter-class contests soon passed. The trainer had no time for these strictly amateur performances, or for the weakling who most needed his attention; the fields were required for the "varsity teams"; and in general, every activity was subordinated to the one great purpose of developing or acquiring a winning assemblage of athletes. Occasionally, these efforts were not such as could have been approved without reserve, by the professor of ethics. The "tramp" athlete made his appearance, along with the student, gifted with brawn rather than brain, who specialized in "snap courses," and his brother, who for imperative reasons of health, annually withdrew at the close of the athletic season.

Obviously, under a regime of this nature, winked at by the faculty, either because these learned gentlemen felt helpless in the face of a united student and alumni ap-

proval, or because they labored under the impression that winning teams made good advertising, the situation grew from bad to intolerable. College games soon became comparable with the traveling circus or caravan, "intended to entertain the crowds," as Chief Justice Taft has recently observed, "but not for the real good of the school." Nor were these conditions calculated to foster a relish for truth and honor among the students, or even in the select ranks of the faculty. In a recent pamphlet an association of college professors, after a juridical examination, reports that in an Eastern college, the faculty and governing board deliberately attempted to force a professor to relinquish his chair, because this gentleman had insisted that all athletes assigned to his classes attend recitals and do satisfactory work.

Happily, this evil tide is turning. The college executives are now realizing that there is no close connection between success in athletics and crowded classrooms. The President of one of the largest Catholic colleges in the United States writes that the growth of his college began and was assured during a fifteen-year period when extramural athletics had no existence. The college was not known for the number of football games which it won, but for the training which it gave its students. Better, these same executives are also facing the realization that the system which is now under fire, was in some instances actually pernicious in its effects upon the morals of the student-body. The hope for a return to sanity in the management and control of collegiate athletics is, therefore, bright. To some schools the return may not mean more winning teams, but to all it will mean a wider participation in athletic exercises by the students, and the maintenance of a stronger sense of sportsmanship and honor.

#### Where Is the American Republic?

TEN days ago, at the request of the attorney-general of the United States, Mr. John D. Crim, an assistant in the department, addressed a gathering of Federal, State and city officials in Chicago. In the course of his appeal for better enforcement of the law, Mr. Crim stated very simply that the centralization which has been foisted upon the country during the last quarter-century, has "staggered the department of justice." And he added a word of needed warning:

Unless there is a halt in this tendency to saddle all responsibilities on the Federal Government, the time will soon come when we shall have in Washington a bureaucracy knowing no master. On that day the country will be in ruins.

No student of national politics can take exception to this official's warning. The number of Federal employees, even after making allowance for war-needs, has increased to so alarming an extent as to justify the prophesy of Senator Stanley that the country will soon be divided into two classes, office-holders and citizens who pay the salaries of the office-holders, and to recall a famous passage in the Declaration of Independence, aimed at the English

bureaucrats of the eighteenth century. Yet the complaint is almost universal that never was the operation of the Federal courts slower and more unsatisfactory, or the conduct of the innumerable boards and bureaus at Washington more hopelessly entangled with expensive red tape.

But what other result can be looked for? If the local communities continue to insist that the Federal Government be burdened with tasks for which it has no warrant, and which, under the Constitution, it was never intended to undertake, the end must be confusion, disorganization and chaos. The Constitution establishes a dual form of government. If the American experiment is to be successful, both parts of that government must function, each within its own sphere. The States must retain in their integrity, and exercise, all powers not ceded. The Federal Government must guard in their completeness and exercise, the great powers conferred upon it under the Constitution. If there is shirking by either power of the rights or duties peculiar to it; or, again, if there is encroachment by one upon the rights belonging to, or assumption of the duties pertaining to, the other, the delicate yet stable balance intended by the Constitution is overthrown, and with it the American Republic. There may be a government, but not the government established by the Constitution.

Today, particularly, when our people are counted by the millions and our territory extends from the Atlantic to the Pacific, it is imperatively necessary that the respective States guard their rights with jealous care, and in a spirit of enterprise and self-reliance fulfil the duties imposed upon them under the Constitution. Washington cannot and should not make good local shortcomings. The Federal Government, as the late Speaker Clark often remarked, "cannot do everything." It has no right even to try "to do everything." The attempt is encroachment, and Federal encroachment upon the rights or duties of a State is as gross a violation of the Constitution as nullification, or usurpation by any State of a right delegated to the Federal Government.

Incalculable is the danger to be feared from those interested groups who, even in face of the Federal Government's melancholy record in its war "reconstruction work," insist that Congress invade the State as well as the home, assume control of the local schools, give lectures to expectant mothers, prepare the pasteurized milk for the baby's bottle, and then sit down in the family nursery to teach some venerable grandmother of twenty healthy citizens how to rock a mewling infant to sleep. Bureaucracy is the menace of every democracy. How far distant is the day, predicted by the assistant attorney-general of the United States, "when we shall have in Washington a bureaucracy knowing no master"? Nearer than we think, unless following the example of New York and Massachusetts, we refuse to "co-operate" with the maternity act, and bend every effort to defeat the Sterling-Towner bill, which in the end will put every school in the United States under the control of a Federal bureaucrat.



# Literature

## A CLERIC'S LITERARY LABORATORIES

IT would be a commonplace to remark that things upon one's own street are commonplaces; that, therefore, they are rarely set into the focus of admiration; and that even under the microscope of gossip they are likely to be minimized rather than enlarged. Publicity has a psychology, whose formula is an old adage in many languages: distance lends enchantment to the view, or as Tacitus put it, *omne ignotum pro magnifico est*. American artists, musicians for instance, after long training, go abroad for a time thereupon to be reintroduced to America. In line with that psychology, an author and his books may dazzle his American clientele, amaze them out of their apathy, if he wear the imprint of an English publishing house. Yet, without the halo of that moonlight, there are American writers to whom compatriotic discernment offers the laurel of esteem and a chorus of acclaim: *agite, adplaudamus*. Glancing for immediate proof of this at our own street—it is a commonplace, Kenedy's on Barclay Street—we find on a goodly shelf of books the name of Francis P. Donnelly, S. J. And the books have their habitats in the many longitudes and latitudes of these long and broad United States: witness the boutonnière which embellishes more than one of them, *seventh edition*.

Father Donnelly's achievement likewise contains many names in its predicate: three books appertaining to the science of literature; books four in number and four times worth while in the science of asceticism, and his volumes that belong to belles-lettres, three in prose and one in verse. To have accomplished so much and so well as a principal vocational work would be a boast, but what is to be thought of it, when one realizes that this output was an avocational effect, splendid things done on the march, elaborated in fragments of time, in "the wee sma' hours" between classrooms? Quality is indissolubly wedded to his quantity, *multum* is the better half of his *multa*. If he has not been abroad, in the popular sense of the tourist, he knows a geography from many heights: from Mount Sinai and the Hills of Judea, which see farther than the horizons of natural ethics; from the Areopagus looking down on vales of Greek culture, and farther still, to classic consequences in Latin life and literature; from Tara whose traditions are the glory of yesterdays and shall be vital in the destiny of tomorrows, and from Bunker Hill where the fires of patriotism still light the farthest reaches of American land and sea.

Allow his excellent treatises in the science of education to pass with mere nominal mention: Model English in two volumes, and his practical edition of Newman's "Second Spring." They have won an *imprimatur* from ten thousand hands, an *ex-cathedra* pronouncement from the secular schools as well. In the science of pedagogy, few American scholars exhibit a historical knowledge of the subject equal to his. Twenty years in the Jesuit classroom document any theory or illustration which he advances.

In the department of ascetic literature—it is literature—Father Donnelly proves that quiet oratories may be intensive laboratories. Four volumes attest a busy scriptorium. Their "pages of interest and profit" as Aguecheek once termed such a shelf, are for the general reader; they contain also *addita* for the clerical employ, directions for one who must be coryphaeus to some devotional hour. They constitute a library for retreat houses; they are a retreat for any house. Take the "Watching an Hour." How skilfully it is woven, the three-ply cloth, its chapters done in trilogy. The loom is Ignatian, the warp is American in illustrations taken from today's closet and street, and the woof is a golden thread taken, now from the Gospels or from the Fathers and Doctors of the Church, and again from secular sources as old as Plato. The captions of the chapters have the skill of a display-window to engage your attention: devotion with the

gesture of rhetoric will explain the "Articles." For instance: "Foxes, Dogs, Swine": our Lord called Herold a fox, He also said, "Give not that which is holy to dogs, neither cast ye your pearls before swine"; and around the text how thoughtfully the context is enlarged. Eighteen adjectives name the captions for the leading chapters in "The Heart of the Gospel," and eighteen more for the hearts in "The Heart of Revelation." See around that Sun of Love the planetary effulgence of Mary and Joseph, Magdalen, Peter and Paul. *Corda ad cor loquuntur*. Expert and eloquent in Christian theology, the author is adept in the technique of structure, and he is a litterateur with stylistic investitures. May that Kingdom come: may the sacred drama of the Heart engage the amphitheatres of the world.

Coming from those oratories, regard Father Donnelly's achievement in laboratories of belles-lettres. His book on the "Art of Interesting" is proof that he has the art: the book itself is a *fait accompli*. List with it his volume of verse, "Shepherd my Thoughts," and those charming essay books, "Mustard Seed," and its twin, "Chaff and Wheat."

In the fields of versification, Father Donnelly has had an interesting avocation. To hark back to the efforts of his college days at Fordham is to mention Mr. T. A. Daly, "Tom," if you please, or T. A. D. as his letters are subscribed. Solving versified charades started the young collegiate poetasters; they grew to write better riddles than they found, and now they both belong in a select catalog of American Catholic poets. Father Donnelly took to a service which he has continued to this day: he wrote college songs then, he is now "on occasion" a contributor to the needs of a cause. As a Jesuit Scholastic his name was famous to many decades of the Woodstock Walking Club. (Ah! those cycles of song across Maryland country on every Thursday morning.) Father Donnelly was the poet laureate; listen, *cantantibus omnibus, duce Patre Frisbee*:

Come down ye young logicians,  
Come down ye metaphysicians,  
Come from chemistry,  
Give up your mathematics,  
Come down from rooms and attics,  
Come out with W. W. C.

These playthings of other days do not appear in his book; other songs done in a spirit of service are there, in American and Irish tune and time. Yet these are not to be adduced as proof of poetic power; they are merely functional, they arose for a little hour of service, and not from an inspiration, not from such moods as produced the "Star-Spangled Banner" or the "Marsellaise" or "God Save Ireland." But his book has wheat abundant against the chaff. A thinker as well as an observer, Father Donnelly finds tongues in trees, sermons in stones and good in everything, though he lack the grace of melancholy which Jaques of Shakespeare gave to his countryside. The Jesuit in his "point" sometimes displays the recondite too much, *trop recherché*. His measures at times are too measured; the classic scansions hold him too accurately, and his lyrics are too pressed with syllabation, every note of a melody having its syllable, when syncopation or the half-silences of the "slur" would have caught the heart as well as the breath. To such metrics Moore would have written (for the italics are not his):

'Tis the last, *last* rose of the summer  
Left *a-blooming now all* alone.

But these observations concern externals: the verses have, like the king's daughter, a beauty within. The thoughts however again have the gesture of the precise scholar rather than of ecstasy: logical rather than emotional, they rise in straight lines, and not in a mist which knows how to be roseate and warm. To advance names for a comparison he seems to be in a company

with Father Tabb and Cardinal Newman. Object lessons which were theirs gather to his study. He is almost Tabb in this:

#### SANCTITY

Across the soul the rays  
Of purer sunlight enter in;  
And lo! the startled gaze  
Detects the floating motes of sin.

He is nearer Newman, nearer in sound and in sense, with this:

Let all time's saddening misbelief march out,  
Dreams of false science, brilliance of dissent,  
Unriddled facts, whatever subtleties invent  
To drive faith's weakness to the edge of rout;  
Let loose the deadly phalanxes of doubt  
Madly to storm at every battlement,  
While all the hideous air is rent  
With jeering mockery and blatant shout.

Then baffled reason seems to yield retreat;  
But should the soul chill to the touch of death  
Or bleed with some deep wound of grief,  
Tho' the dazed mind were crushed by trampling feet,  
The yearning heart would whisper with last breath,  
"Lord, I believe; help Thou my unbelief."

If verse is the higher form for one's message—who shall gain-say it? Father Donnelly speaks himself best in the prose of his little essays. Two exquisite volumes sparkle with scintillations of thought and fancy, fecund and clever. His satire is refined always, it is not steeped in pessimistic vitriol: for instance, "No weakness is found in life without some palliations to temper its unattractiveness." There is a laugh with the snap of the whip. And these essays, let us repeat, what a vogue they would have, if they bore a foreign imprint. Hazlitt wrote, albeit in a larger way, such pages in a former century, and in our day one thinks of Hilaire Belloc in the comparison. These volumes of wheat and chaff, of little seeds from the prolific mustard seed, are surely a *Mane Mecum* for any five-foot shelf. In the achievement credit also to the tailor who dressed them so fittingly, the publisher who knows the art of attractiveness, and he is Kenedy of Barclay Street. But the chief merit lies in the author's point of view, those horizons wherein his thought and skill operate. His lookout is higher than that of a mere scholar in Latin and Greek and in contemporaneous literature; his cosmos is larger than that of Hebrew ancients, of whom he writes in an essay on the imagination, "They began their writings on a plane infinitely above Latin or Greek or other pagans. Their horizon went beyond the farthest stars. They did not look up to but look down upon creation because they saw it through the gaze of the Creator." Father Donnelly is an intimate house-guest in the Christian hostel; he converses with the fields where history and theology and mysticism gather flowers for the Tabernacle and its miracles, enumerating them with Lessius, and calling others to watch an hour with the Heart of Revelation. To an unfailing antiphon he tunes his editorials and his meditations both in prose and verse.

MICHAEL EARLS, S.J.

#### THE SECOND STATION

Upon His shoulder bitten by the scourge  
They fling the Cross against His thorn-pierced Head  
The heavy timber presses, stained blood red;  
The restless crowd around Him curious surge;  
"Haste, Nazarene," the savage soldiers urge,  
Then stride along with careless, brutal tread,  
Not heeding that the Man, uncomfited,  
Cross-burdened walks, all mankind's sin to purge.

Dear Christ, my sins upon Your shoulders weigh,  
My faults the thorns that sting Your gentle brow,  
My hard heart darkens that long weary day—  
I grieve for it, forgive, forgive me, Thou!  
I long to suffer with Thee and atone;  
Give me a Cross to bear for Thee alone.

MARIE ANTOINETTE DE ROULET.

#### BOOK REVIEW

*Europe—Whither Bound?* By STEPHEN GRAHAM. New York: D. Appleton and Company. \$2.00.

*America and the Balance Sheet of Europe*, By JOHN F. BASS and HAROLD G. MOULTON. New York: The Ronald Press Company. \$3.00.

These two books give a very good idea of the situation of Europe and of the world. Stephen Graham's volume is a collection of letters of travel from the European capitals. The author journeyed from one capital to another during last year. His impressions are set down vividly and frankly. The picture portrayed is not a happy one. The wounds left by the war are still open, discontent is everywhere, hopefulness very far away. More concern is evidenced for territorial aggrandizement than for economic stabilization. Hatred between races prevails, and there is little or no desire of working toward general amity and an ultimately healthy condition of the body politic. This book is a first-hand testimony of what the war has made of Europe. Neither the author nor the reader can give answer to its menacing title.

The object of the authors of "America and the Balance Sheet of Europe" is to prove that the present economic chaos calls for an international policy. The world is an economic unit and until America realizes this there can be no solution of her own and Europe's problems. Domestic production must be increased in every country, and national budgets must be balanced, while the gold standard and balanced international trade must be restored. Europe, the authors hold, should reduce reparation demands and cancel inter-European war debts, while America should cancel Allied debts to the United States Government but not to individuals, and contribute a portion of her gold reserve for the restoration of the gold standard in Europe. This is in part the outline of a reconstruction program that is calculated to start world machinery in motion once more.

Logically such a course of action would lead to an Association of Nations. And for this the authors argue. Not that they are favorable to the present League of Nations. Far from it. What the countries of the world need is international organization, whereas the outstanding defect of the League is its inability to sway united action. Without leadership truly great and a world-wide change in national narrowness the plan in this book will not work. European decadence is threatening civilization; America is bound up with Europe for prosperity or adversity, for the modern economic world is one. Here, then, is a plan of reconstruction, say the authors, that should be accepted, or let its critics propose one equally as good.

G. C. T.

*Veils of Samite*. By J. CORSON MILLER. Boston: Small, Maynard & Company.

Most of the poems in this volume are sung in a quiet, unpretentious tone of meditation which one feels sure is the genuine inspiration of the poet. In realistic verse of the modern sort, as in "The 'Bencher's' Christmas Eve," "Maximilian Marvellous," and "Walt Whitman," the note is shrill; in poems with a moral, such as "The Toys," "Rain-drops," "Violets in a Flower-shop," the note is flat; and in bold personification and metaphor, as in "Manhattan from the Sound," the result is apt to become extravagant. But there is no mistaking the true tenderness of feeling in the poems on love, nature and virtue that make up the bulk of the book, and particularly delightful is a sheaf of acute observations of interesting human things gathered in one little poem "Finale." Mr. Miller's muse we would say is very charming when she is allowed to go her own unpretentious way, but otherwise she is petulant and unmanageable. For instance, the poem, "Symbols," of the more pretentious type, is far from being as successful as the similar poem of Joseph M. Plunkett, entitled "I See His Blood Upon the Rose," which probably suggested it.

W. T. T.



## BOOKS AND AUTHORS

**Book Week.**—Now it's the publishers' turn. We have had "Press Week" to promote the circulation of Catholic papers and periodicals. The book publishers think they also should have a chance to stimulate interest in the field of literature in which they specialize, so "Buy a Book Week," April 2-8, has been selected, during which to urge the purchase of some of the attractive volumes made ready for popular absorption. The assertions "Catholics do not buy books" and that they are not "bookish" are not fair. There never was a time in the history of the literary world when so many books were read or so eagerly taken up as soon as they come from the press. The reviews and literary notes in AMERICA constantly show this. Catholics are in the forefront of the buyers and readers. The immediate and gratifying success of the Circulating Library recently started in New York, and the similar ventures in other cities are further evidences of this. But there is this qualification, Catholics will no longer buy books at high prices, nor at any price simply because they have a "Catholic" title and are published by a Catholic concern. The book to attain a wide circulation today must not only have intrinsic merit but must be published in an up-to-date format and advertised by up-to-date methods. Its contents must be something the public wants to read. It can not be "put over" unless they do. Given these conditions Catholic books sell and Catholics read them. There is every assurance from the preparations Catholic publishers have made for the "Book Week" that they are alive to the requirements of the situation and will meet them satisfactorily.

**New Novels.**—In 1920 the French Academy awarded the Prix Goncourt to a novel by Ernest Pérochon, a schoolmaster, who up to the time of its publication was unknown in the field of letters. It has just been published in an English translation under its original title, "Nène" (Doran, \$1.75). Simple in the extreme in substance and form, but searching in its portrayal of the French peasant's soul, his love of the soil, his religious prejudices, his native passions, it goes to the very heart of life. The pessimistic note of modern French literature is not emphasized, but it stamps itself on every page, for the book deals with unhappiness and ends in suicide. Nevertheless there is a strain of uncommon beauty that runs through the little volume, arising from the absorbing and devastating love of a servant for the little children of the household, and giving to its sordid setting a strange nobility. The theme is the utter unselfishness of the maternal instinct, tremulous in its passage from happiness to pain, fierce but gentle, completely satisfying but ever creating greater capacity and renewed need for self-dedication. Only a man of Latin temperament could have written such a book, and yet, in spite of occasional crudities, its appeal is universal. It is annoying to find that the author has made the two detestable characters in his book members of the Catholic Church, but he does not write as a propagandist.

"The Ways of Laughter" (Putnam), by Harold Begbie, is a novel which has for its purpose to demonstrate that a large place should be given in the scheme of life to the sense of humor. A good deal might be said in favor of the theme, but the manner of working it out is not convincing. The two converts from ponderous gravity to light-hearted joy make rather large demands on patience and credulity. The girl tumbles on slight provocation into a love affair which ends in seduction, and the great scientist is transformed into a gay man of the world, for whose frothy and sensuous frivolity he shows a rather repellant and extremely sudden aptitude.

"The Bracegirdle" (Lippincott, \$2.00), by Burris Jenkins, is a rather pretty story woven about the famous actress of the seventeenth century, with just enough of the archaic flavor in

style to make it seem real. There is a charmingly simple girl in it, unspoiled by popular adulation, and the high-minded, gentle knight, who finally wins her love is well drawn. The atmosphere of the frequenters of the London stage has its suggestion of loose living and a mysterious baby and casts suspicion on the heroine but eventually testifies to her goodness. The book furnishes a good background for the days of Dryden and Congreve.

"Ethel Opens the Door" (McBride, \$1.90) by David Fox, is a detective story, which is somewhat unusual in that a number of persons formerly offenders against the law, are engaged in unraveling the mystery. This fact tends to halt the narrative, but in spite of it, the novel is interesting.

**Paulist Pamphlets.**—"Projects of Christian Union" is a masterly essay by J. W. Poynter, reprinted from the *Contemporary Review*. The author shows that a religious league or churches cannot be effected in the same way as a political league of nations, since revealed religious truth cannot be compromised. The Catholic Church would cease to exist were she to enter into a full league of churches at the sacrifice of this fundamental principle. Only by communion with Rome can the other disunited churches ever achieve unity. Judging from the past history of the Church, it is not likely that there will ever be perfect religious agreement amongst men, since the very nature of the human intellect and free will tends to produce dissensions in belief. "Is the Catholic Church an Enemy to Science," by Reginald Lummer, C.P., is a good summary of the achievements of Catholics in science, and a convenient reference for refutation of the oft-repeated charge that the Church is opposed to the spread of scientific knowledge, and has shown this hostility in specific instances. Good Lenten Reading and matter for private meditation will be found in "Meditations on the Precious Blood for Every Day of the Month," and "Christ's Last Agony," the former being an adaptation from the French of Mgr. LaRoche, and the latter an exposition of the Seven Words of Our Lord on the Cross.

**The Catholic Mind.**—In its second March number the *Catholic Mind* offers to its readers two vigorous and attractive articles. The first is from the pen of Alfred W. McCann, of the *New York Globe*. In "Monkey-Man Evolution," Mr. McCann, in the trenchant style of which he is a master, and arguing from biological and geological facts, shows the unscientific and illogical reasoning of that school of evolutionists who claim that man is the descendant of the ape. In the second, Father T. Finlay, S.J., chooses for his topic "The Priest in Politics." The learned professor of the Dublin University here admirably lays down the rules which must guide the pastor of souls in the dangerous paths of politics. With keen analytical power, he states the rule, that while in politics pure and simple the priest must keep out of the arena, there are times when he must enter it, those namely when politics themselves encroach in some way on the rights of religion and morality. In such cases the priest has the right, even the duty to defend the sacred cause of which he is the minister.

**Character Impressions.**—Charles Hitchcock Sherrill, in "Prime Ministers and Presidents," has written a series of impressions of men who are in charge of the governments of the world (Doran, \$2.50). As typical interviews his essays are interesting. Two impressions stand out in the mind of the writer after his many talks with men of affairs. The first is that a war between Japan and America is expected by every one in Europe, although Sherrill does not subscribe to the opinion. The second is that the new-made nations are more concerned about boundaries and territorial grabbing than about economics and the spirit of co-operation. Until the nations think less of territory and nationalism the sickness of Europe will continue.

## SOCIOLOGY

## The Anti-Social New York Press

ONE reflection, accredited to Thomas Jefferson, the daily press does not permit us to forget. The Sage of Monticello once remarked that were he forced to choose between a government and no newspapers, and newspapers without a government, he would unhesitatingly choose the latter alternative. The frequent repetition of this quotation allows the press to glow with the consciousness of a virtue which few, except the editors, perceive.

But Thomas Jefferson was not thinking of the press as it exists today. In his time the press was rightly styled "The Fourth Estate." Its function, so the editor conceived, was to defend the rights of the people, attacked by unjust governments, or even to serve as a kind of Constitution during a stress when Constitutions did not exist, or were ruthlessly disregarded. For the most part, I think, it performed that function well. Because of their patriotic efforts, old John Peter Zenger in New York, and the two Franklins in Boston, seemed to spend almost as much time in jail as in their editorial *sancta*. But since that day, as the late Henry Watterson remarked not six months before his death, the spirit of the American press has changed for the worse. Once the editor was a member of a learned profession. Today he is a hired man in an enterprise which is primarily commercial or propagandist. The opinions of the American newspaper are ruled by commercial ethics, by the conditions of the market, by the political or social aspirations of its owner. It is not a witness to anything, except, perhaps, to a corrupt public opinion, and it defends nothing with fervor, constancy and courage, except its pocketbook. On the whole, the somewhat torrid comments of Upton Sinclair in "The Brass Check" are justified, at least by the Fourth Estate as it exists in New York.

## THE NEWSPAPER A BUSINESS

NOW, if not the first, I hope I should be among the first, to pay due tribute to the personal uprightness of many in the "newspaper game," especially among the younger employes. But what are they among so many, especially when the owner has more than one vote? I suppose there is no one who has even dabbled in the "game" himself who is not acquainted with some young man who has gone forth from college with an idea of "uplifting" the press. Bright, alert, fairly intelligent, with moral principles that would adorn a Sunday-school superintendent, they begin the grind. Some of them hold on, with the "brightness" increased it may be, but with the ethics gradually receding into the background. "Everybody can't join the church," as the old colonel is reported to have ruled, "somebody has to hold back to swear at the mules." Or, after a few years, they quit the "game" in disgust. If the editor wants froth instead of solid matter, salaciousness instead of a decent reserve, an insistence upon the grimy side of life, instead of upon those brighter aspects which even a metropolitan newspaper reporter occasionally encounters, who are they to resist him? And as for the editorial writers, the men who, by supposition, from an eminence view the field, and from an inside corner gather all the details withheld from the public, and with this information present a calm, unbiased, thoroughly honest discussion of men and matters and public events; as for these, I would refer my maturer readers to the "Dialogue at Perko's" by Edgar Lee Masters. Perhaps that newspaper man was an exception; but, in any case, while an editor of his type cannot be excused, it is easy to see that the fundamental fault of the modern newspaper is that it is a commercial enterprise like a grocery store, or an auto-repair shop.

## THE SENSATIONAL PUBLICATIONS

IN the United States alone newspapers roll from the presses in daily millions. What is their social value? or do they constitute a social menace?

I do not deny that every village has its journal which annually collects from its readers for a Christmas dinner, and then pockets for itself such shoddy glory as may accrue from the grimy performance. In the cities the changes are rung on free ice, free milk, a summer camp, or a trip to the sea-shore, with the expenses paid not by the journal, but by its readers. Nor do I deny the efficacy, and perhaps the value, of the professional "sob-sister" or journalistic big brother as a collector of shekels. But what of the more subtle, more constant, more insistent, influence of a large section of the American press and particularly the New York press?

Few are the large cities not afflicted, or blessed, according to opinion by papers of the sensational type. By their stand, cleverly and insistently defended, these journals have secured a large, if not notably discriminating, following. Beyond all doubt their influence is tremendous. If you enumerate the readers in any of our large cities you will probably find that six out of ten are reading such a journal. "Sensationalism" is the bait.

The merits of such papers can stand upon their own metaphorical feet. But what of the glaring faults, and worse, which to many American parents make the sensational newspaper a thing to be shunned with as much care as exposure to a contagious disease?

Is the criticism justified? Can such publications be called a social asset? It is admitted that they publish comparatively little "news." But glance at their daily stories of crime, their exploitation of the divorce courts and of sordid adventuresses, at their horribly inartistic cartoons and "comic supplements," and you may discover some reason why many parents look upon these journals as menaces to the formation of our young people in taste, manners, and morality.

## OTHER NEW YORK SPECIMENS

NEW YORK is a fat field for any critic of the daily press. There are many offenders. Take the problem of the indecent theater, which is causing many a social worker, critic, and clergyman to run up a frightful bill for midnight oil.

Except in New York, I suppose, the time passed long ago when a newspaper could completely disclaim all responsibility for its advertisements. James Gordon Bennett set the metropolitan fashion by running advertisements for houses of no doubtful character, until some private parties threatened to have the district attorney removed unless he took action. A few years ago one of the newspapers started a movement for "pure" advertising, but the movement was soon afflicted with rickets, and died an early death. In any case, I never understood that the purity contemplated embraced moral purity. However this may be, at the present time every "leading" newspaper in New York takes money for advertising a play which has been unanimously damned as filthy. Men so far removed in opinion as Channing Pollock and Rabbi Wise, William A. Brady and John S. Sumner, agree that it is vile beyond words, a violation of public decency, an affront to every respectable woman in the profession, and a disgrace to the community which seems unable to suppress it. The newspapers certainly know, what every New Yorker not permanently paralyzed above the ears knows, that the producer of this play specializes in productions whose very titles cannot here be quoted, and in performances which can be adequately described only in publications intended for the medical and legal professions. Yet the New York newspapers not only take money to make this vile thing better known, but by their comments, during a campaign to suppress it, gave its producer advertising that he could hardly have purchased for less than a million dollars. As far as the grave menace of the indecent theatre is concerned, is the New York press a social asset?



## COMSTOCK'S SUCCESSOR

OTHER examples are abundant. The treatment of Mr. John S. Sumner by the New York press is one in point.

As is well known, Mr. Sumner is the successor of the late Anthony Comstock as President of the New York Society for the Suppression of Vice. Like Mr. Comstock, Mr. Sumner has been made the object of attack by the creatures who live by vice, and by others. One need not agree with every sentiment expressed by Mr. Sumner, or hold that every legal action he has undertaken has been prudently initiated, or accept his social program in its entirety. But that he is an earnest, unselfish worker, a brave man, a fearless fighter, and eminently a good citizen, toiling at a task which at times must fill him with disgust and repugnance, no sane man would question. The critic who thinks that John S. Sumner is a fool, or a "sissy," has never met him, or worked with him. His efforts to establish a censorship for the moving-pictures, I thought inadvisable for many reasons, but I never doubted the purity of his motives. Incidentally, I may remark that at a public meeting convened to explain the benefits of this censorship, the so-called "narrow and bigoted" Mr. Sumner was broad enough and liberal enough to allow me to present a very decided opposition.

Let us say that Mr. Sumner is a voice, the voice that clamors, if you will. At least it is a voice raised in behalf of public purity and protection for our children and young people. In any case, the degradation of the New York press is amply evidenced by the fact that this voice moves it to wrath and pretended scorn. The wrath is real, for if successful Mr. Sumner may cut down some profits, but the scorn is assumed. It is something like the scorn which Benedict Arnold had for Washington.

Occasionally, however, the press is forced to witness to its own stupidity. Some weeks ago the patronizing New York Times at once ruled out of court a plan submitted by the fanatical Mr. Sumner intended to suppress the indecent theatrical performance. It was worthless, said the Times, in the confidence of its self-ascribed inerrancy. On the other hand, the plan proposed by an association of actors and writers was on the whole satisfactory. The only lapse in this pontifical wisdom was the fact that the plan proposed by the actors and writers was, *ad verbum*, the plan proposed by the ignorant, narrow, and bigoted Mr. Sumner of the New York Society for the Suppression of Vice.

And so it goes. But is the New York press a social asset? Or is it a social menace?

JOHN WILTBYE.

## EDUCATION

## Catholics and the New Education

AS long as the government schools and educational agencies maintained a neutral or negative position upon matters of faith and morals, the Catholics could only protest the unwisdom and iniquity of the policy, and make good their protest by paying their share of the public expense, and at the same time protect their own children by assuming the additional cost of private Catholic institutions. They considered this to be unjust, but they bore the double burden willingly, if not cheerfully. Now, however, when the "new education" has demonstrated its fundamental and systematic hostility to all religion, and is attacking everything safe and sacred in domestic and social life, and proposes, moreover, to standardize and Federalize its arbitrary curriculum of atheistical and Socialistic instruction, and to make it exclusive and compulsory upon the whole people, the Catholic citizenship of the Republic is impelled by faith in God and loyalty to American traditions to resist, by argument, example and united effort, the destruction of both piety and patriotism that is imminent in such methods and doctrines. They feel, too, that, if there be any vitality and sincerity among the other professed Christian bodies

of the country, this resistance should find the support of all who believe in God and worship Christ.

## SOME SCHOOL COSTS

THERE is one practical phase of this subject so paradoxical that its statement seems inconsistent with average business intelligence among the taxpayers of the Union. We have seen how public education is the most extensive, expensive and highly organized enterprise in which government is engaged in the United States; how it is conducted inefficiently and extravagantly, at greater cost than all other official activities, and imposes upon the people an enormous burden of general and special taxation. We have also seen that the character and content of the education given are anti-Christian, anti-social, and immoral or "unmoral."

Over against this immense fabric of costly public instruction, the people have at the same time erected and are sustaining an almost equally large and expensive establishment of religious enterprises and private education, teaching opposite doctrines and representing totally different ideals. According to the "Statistical Abstract," of the last Religious Census, there are in the United States 41,926,854 persons belonging to various religious organizations of Christians, of whom nearly one-half are Catholics. There are 203,432 church edifices, valued at \$1,676,600,582; church parsonages, valued at \$218,846,096; 194,759 Sunday Schools, with 1,952,631 officers and teachers, and 19,935,890 pupils. The total annual expenditures of these religious agencies amount to \$328,809,999. In addition to these strictly religious institutions, there are 2,058 private high schools, with 158,745 pupils; 55 private normal schools, with an attendance of 9,569; 141 theological schools, with 9,354 students; and 672 private universities, colleges and technical schools, whose annual receipts, exclusive of endowments, total \$137,055,415.

## CATHOLIC INSTITUTIONS

THE Catholic statistics, as given in the recently published School Directory, show 16 universities, 51 seminaries, 62 colleges for men and 52 for women, 1,552 high schools, 829 parish high schools, 113 religious seminaries, 309 novitiates and training schools, and 6,551 elementary schools; and the pupils attending all of these number over two millions, with 54,265 instructors, mostly religious. The foregoing figures prove conclusively two things: First, that the Catholics and other Christians in the Republic are maintaining, at their own expense and with stupendous zeal and energy, a vast system of religious, moral and educational culture, besides paying their proportionate part of the taxes expended for the public institutions. This fact clearly entitles them to hold and to express decided opinions upon educational problems. Second, that the American people are being taxed by the governments, Federal, State and municipal, to support an educational structure that houses within it all the destructive and desolating forces of atheism and Socialism, and a half of these same people are voluntarily contributing an almost equal sum, from their own resources, to maintain institutions where Christian principles are taught and revered. With one hand they are building a temple of infidelity and materialism, while with the other they erect sanctuaries of worship and seminaries of moral training. Alternately, they "pick their pockets to poison their minds," and impoverish themselves to counteract the poison. Yet, they boast of their business shrewdness.

## THE HOUSE DIVIDED

"IF a house be divided against itself, that house cannot stand." Lincoln said, long ago: "This Union cannot endure half slave and half free; it must become all one, or all the other." The American nation cannot serve two masters in the realm of faith and morals; either it must embody in its civilization and culture the principles of Christian piety and morality, or it will espouse, as

is now threatened, the worse than pagan creed of a soulless Modernism. The saddest tragedies in all history are the records of what Devas calls "the *After-Christians*"—those peoples, who, having once known the light of Divine truth, abjure its benefits and blessings to embrace the vagaries of human pride and speculation. Like the man out of whom the unclean spirit had been cast, but who restlessly returned to his house whence he came out, the last state of such a people is worse than the first. And it does not take a majority to bring about such a catastrophe, as witness the spectacles of Revolutionary France and modern Mexico. The Educational Soviets in the United States are not less powerfully organized and fanatically inclined than the radical visionaries who wrecked religion and morals in those ancient abodes of the true Faith.

DUDLEY G. WOOTEN.

## NOTE AND COMMENT

### Books for Catholic Prisoners

"I HAVE more than 600 Catholic men under my special charge," the Rev. Philip A. Hasson, S.M., Catholic chaplain at the United States Penitentiary, Atlanta, Georgia, writes us. These men are obliged to spend their time from five o'clock in the evening until seven the next morning in their cells, with practically no recreation other than reading. Hence Father Hasson continues:

We have managed to scrape together a small Catholic library, but while it numbers something like 5,000 volumes, there are less than 400 volumes of fiction among them, and naturally the men want fiction more than anything else to keep their minds from straying to the wormwood memories of the past. That means less than one book to every two men, truly a deficit.

I am a great believer in the efficacy of good reading, anything wholesome that will help the men to forget, temporarily at least, their unfortunate circumstances, and so, because it is a worthy object, I would ask your readers if they would not contribute such books as they themselves have enjoyed and would like to pass on to the poor fellows here who cannot step into a bookstore and buy what they want. I know that the flower of charity blooms in the heart of every Catholic man and woman, and I am confident that it needs but an appeal to veer the tide of their charity to the men of Catholic faith confined here. Every gift will be promptly and gratefully acknowledged.

Books sent for this purpose should be addressed: Catholic Chaplain, United States Penitentiary, Atlanta, Ga.

### Ursuline Sister Dies in Mission Fire

NOTHING but the charred ruins remains of the home that had sheltered 140 Indian children in charge of the Ursuline nuns at St. Ignatius Mission, Montana. Of the Sisters and children all were saved in that midnight conflagration, except the aged Sister St. John of the Cross. She had evidently returned to the dormitory to see that no child remained there. Then retracing her steps to the ground floor she found herself enveloped in flames, and turning towards the tabernacle, gave up her life in its final sacrifice at the chapel door. In sending out his message to the members of the Marquette League for Indian Welfare, Father William Quinn says:

The flames that brought to an end the saintly life of Sister St. John left six Ursuline Sisters and 140 little Indian children homeless. They are now living in tents on the mission grounds. The weather in that part of Montana is even now very cold. All clothing, food, and the wood which the Sisters themselves had helped to carry for the winter were destroyed.

Father Quinn therefore asks of all the members of the Marquette League whose membership expires at about this date to renew it at once by sending on their annual subscription of two dollars, which would suffice to supply the Sisters and children with food and clothing at the ruined mission. Many others,

doubtless, may also wish to offer their donation, or perhaps to have their membership in the Marquette League registered. Address communications to Father William Quinn, 105 East 22nd Street, New York, N. Y.

### The Ku Klux Performers and Protestantism

CLIPPINGS continue to be sent us relating to the Ku Klux performances that have been staged by the Klansmen for various public occasions when their sudden appearance can give them a revived notoriety. The camera-man has usually, it seems, been carefully notified, or even transported to the scene free of charge. They march into Protestant churches to contribute donations to Protestant funds, and express their great satisfaction with the pastors of churches whose anti-Catholic agitation meets with the approval of the Ku Klux brand of patriotism. To any virile Protestant, with a true appreciation of American ideals, this must of course be no less loathsome than to Catholics. The last picture forwarded to us presents them as they have suddenly risen from behind a knoll in a cemetery in order to assist at the funeral of one of their masonic Klansmen, and summon to their rites "the Klansmen who've passed beyond, who wait on invisible lands." It is a sad day for Protestantism when it aligns itself with the Ku Klux Klan.

### Churches Sought to Avert Coal Crisis

THE following statement was issued jointly by the Catholic and Protestant national councils to the operators and miners in the coal industry:

The approach of a serious crisis in the coal industry leads the social service departments of the Federal Council of the Churches of Christ in America and the National Catholic Welfare Council to unite in calling upon the operators and miners in the bituminous coal fields to settle their differences through conference as requested by the Secretary of Labor, acting for the President.

We would call attention to the fact that the operators and mine workers of the Central Competitive Field, which has hitherto set the standards for the industry, are bound by the terms of their agreement entered into two years ago to meet together in a serious effort to avert strife by negotiating a new agreement. The mere existence of this pledge of honor is sufficient to overrule all objections to conference.

Even if such a pledge did not exist, it is inconceivable that either of the two parties to the present controversy should deliberately seek to destroy the structure of orderly government within the coal industry which is the fruit of more than twenty years' experience and which is sanctioned by the declarations of the Churches in favor of the method of conference and collective agreement. If this structure of peaceable and orderly government should be broken down, especially at this time of widespread industrial depression, it would greatly add to the hardships which millions of our citizens are already enduring, would produce great economic waste and confusion and would entail a continuing legacy of suspicion and bitterness.

In insisting upon conference as an alternative to industrial war, we urge: (1) that every effort be made by both parties to supply all the facts bearing upon the questions at issue in order that the decisions arrived at may be founded on justice rather than on economic advantage; (2) that besides determining the immediate issues, operators and miners unite in a determined effort to secure the better regularization of the industry and thus correct the intermittency of employment which has characterized it in the past and which has been the chief cause of disturbance and of widespread suffering and discontent; (3) that while full production, fair profits and just wages are the immediate objectives to be attained, both parties to the conference should recognize that the establishment of right human relations takes precedence over any economic issue and is pre-requisite to a permanent solution of the industrial problem.

Whatever the immediate failure of such appeals may seem to be, they serve to enlighten public opinion and so are certain to be productive of ultimate results.